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The Arte and Science
of preserving Bodie and Soule
in al Health, Wisedome, and
Catholike Religion: Physically,
Philosophically, and Diuinely
devised: By Iohn Iones
Philisition.

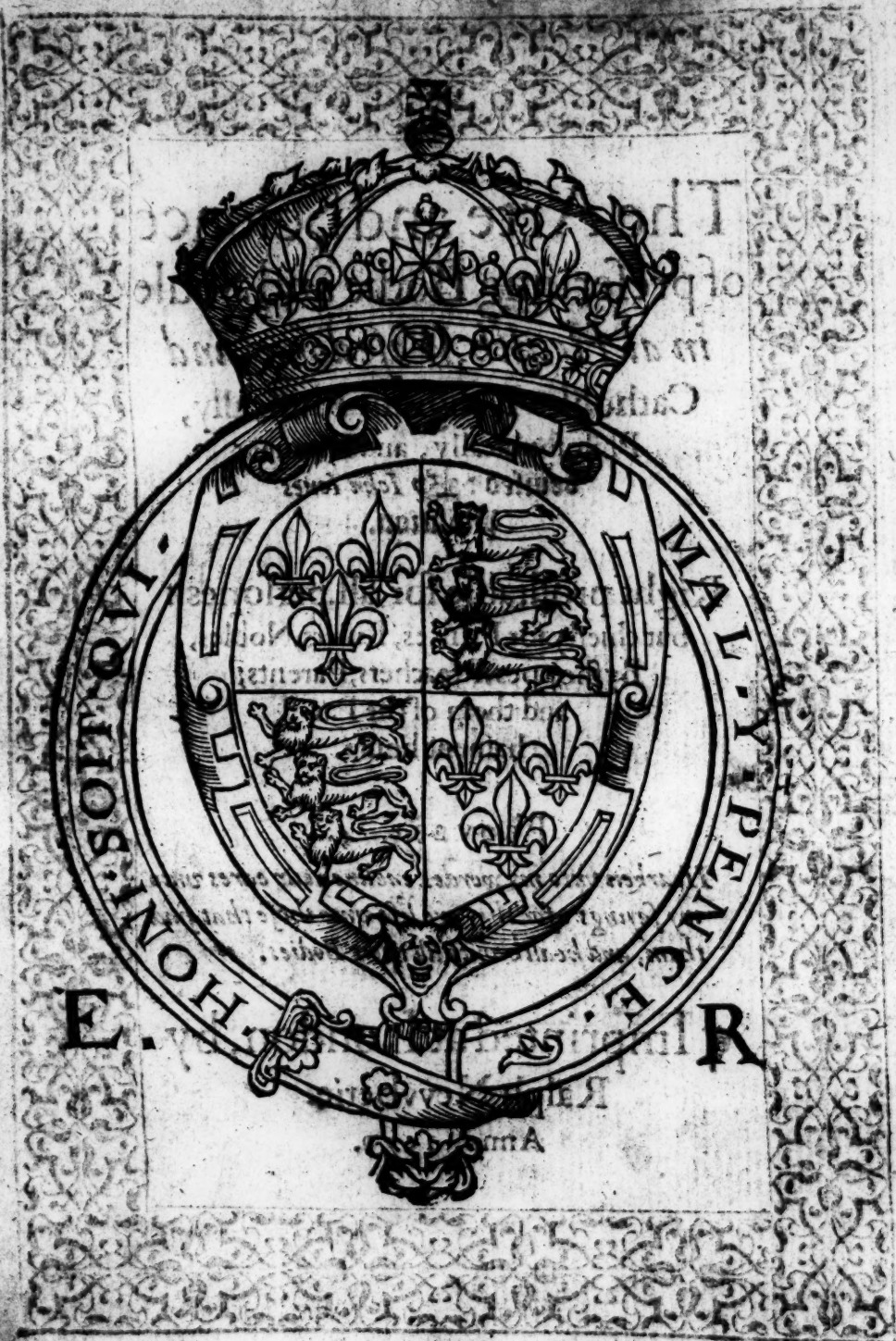
Right profitable for all persones:
but chiefly for Princes, Rulers, Nobles,
Byshoppes, Preachers, Parents,
and them of the Par-
liament house.

PROVERB. 4.

*Hearken vnto my wordes. encline your eares vnto
my sayings: for they are life vnto those that find
them, and health vnto all their Bodies.*

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Anno. 1579.



TO THE MOSTE
high, excellent, and renowned Prin-
cesse, Elizabeth, by the grace of God
Queene of England, France, and Ire-
land, Defendour of the faith; and in earth
under God of this Church of Eng-
lande and Irelande chiefe
Gouvernoure.



POrasmuche (most excellent Princesse
and soueraigne Lady, as by Diuinitie,
Phisike, and Philosophie, it is manifest-
ly proued, and of the faithfull Christi-
an, and Catholike certainly beleued,
and by youre highnes mightily main-
tained, defended, and deliuered, that
no grace, goodnesse, power, vertue, life,
health, mainteinaunce, strength, or blessednesse, can be, continu-
e, or remaine in the heauenly creatures aboue, vppon the
earth beneath, or in those that be below vnder the earth, with-
out the especiall grace of God aboue all heauens, do vpholde,
guide, and preserue the heauenly bodies, humane nature, di-
uine graces, and Princely rule.

The supercelestiall or not to be seene graces in God, are ve-
ry manifestly knowen by his most wonderfull workes which
he hath done since the making of the world. The said graces
are three, Power, wisdom, and Mercie.

From these three all things spring.

In these three all things stand.

By these three all things are ruied.

A.ij.

Power

The Epistle

Power maketh, Wisedome guideth, & Mercie preserveth.
Which three as they be in God after a maner that canot be
vtered, as saith *Hugo*, so in working they cannot be sundred
(as affirmeth *Athanasius*.)

But that the distinction of the persons may be vnderstood
by the difference of workes.

Power by the mercie doth wisely make.

Wisedome by the power doth mercifully guide.

Mercie by the wisedome doth mightely preserve.

The infinitenesse of creatures doth declare the power, as
may be noted both in number and greatnesse.

The beautie doth shewe the wisedome by sight, mooving,
shape and qualitie to be perceiued.

And the profitablenesse, the mercie, as maye bee viewed in
that that is delightfome, fitte, commodious and necessary.

Also the Celestiall graces or powers in the heauenly man-
sions be three, Motion, Light, Influence.

From these three all things compounded of the foure Ele-
mentes throughe mutuall interchange do growe.

In these three do their actions consist.

By these three they be all qualited.

Motion ingendreth, Light shapeth and sheweth, Influence
dispoeth or qualith.

And these three, as they be in the heauenly bodies after a
maner that dayly may be perceiued (as affirme *Hermes*, *Thales*,
and *Aristotle*) so in working they may be deuised (as sheweth
Ptolomens with the rest of the Astronomers.)

Motion by the influence doth lightly ingender.

Light by the motion doth comely shape or shewe.

Influence by the light doth notably endine or dispose the
qualities.

The course of the Orbe and Planets running: ebbing and
flowing of waters: Bathes, Springs and Hauens: blowing and
whirling of the windes: ingendring of Comets, blasing Starres
and Meteors: encrease of mineralles, growth of Plants, sense in
beastes,

Dedicatorie.

beasts, and the reason in mankinde, do sufficiently declare the motion.

Consisting in the bodies not ingendred nor corruptible,
And in them that be ingendred, and that doe corrupte.

The twinkling of the Starres, glittering of the Sunne, and shining of the Moone, doe shewe the shape in formes produced of substances to be seene.

The qualities, properties, temperatures or operations of things doe notably signifie the influence naturally abiding in the properties of things doing and suffering.

Likewise the graces, faculties or spirites in mankinde be found out by their properties, and deuised by their offices, as teacheth *Hippocrates, Plato, and Galen*. And they be three, Reason, Courage, and Loue, appetite or desire.

From these three all the actions proceede.

By these three all the powers do worke.

Through these three all the partes do their duties.

Reason ruleth, Courage defendeth, and Loue mainteineth.

As they are very euidently in mankinde to be iudged by suche as knowe the vse of the parts, and of all others that wisely weygh or consider their operations in their thoughtes and deedes.

Reason by the loue couragiously ruleth.

Courage by the reason louingly defendeth.

Loue by the courage reasonably mainteineth.

The reasonable or animall spirite proceedeth from the braine, as is perceined by feeling, sense, and vnderstanding.

The Irascible or courageous from the heart, and is shewed by magnanimitie, glorie and honour.

The appetite, naturall, or louing, from the lyuer, as maye be known by ingendring, longing and feeding.

The two later respect earthly things subiect to the world, the flesh, and the deuil, and therefore mortall subiecte to corruption.

But the former heavenly euerlasting to possesse ioye or paine.

The Epistle

4

Fourthly, the Theologicall, Diuine, or Spirituall graces of our moste christian religion, are very manifestly known by their effectes, and plainly deuised by their operations.

The saide graces or vertues be three, Faith, Hope, Charitie.

From these three all holy religion doth spring.

In these three all pietie standeth.

By these three all good and acceptable deedes before God are maintained.

Faith planteth, Hope watereth, Charitie prospereth, increaseth and fostereth.

And these as they be in the Christian minde, as saie the Apostles *Peter, Paule* and *James*, after a manner right heavenly: So in the Catholike doctrine they are laide down for most holysome and sure foundations, as witnesseth the holy Doctors *Augustine, Ciprian* and *Chrysostome*.

Faith by the Charitie doth trustfully water.

Hope by the faith doth charitably prosper, encrease and foster.

Charitie by the hope doth faithfully plante.

The professing of the Catholike beliefe, preaching, baptisme, and receiuing of the blessed Communion, doth declare the faith & regeneration resting in newnesse of life, & in forsaking the wicked deedes of the worlde, the fleshe, and the Diuell.

The imprisonment, persecution, and death of the Saintes, doth declare the hope to be seene in number of the elect vpon earth, and in the obtayning and constant looking for the ioy and life euerlasting in Heauen.

The aduancing of the humble and godly assisting of the impotent, lame and needy, and punishing of the disobedient and wicked, declareth the charitie in loue, compassiō, and help abiding.

5

Lastly, in kingly gouernment be also three powers, graces, or faculties or vertues that proudly be exercised, according to
eche

Dedicatorie.

each regiment; most fit for every region, as we may gather
by *Plato*; *Aristotle*; *Tulio*; *Iustinian*; *Paul*; *Potholus*; *Pomponius*; *Cha-*
lidomus; *Tigurnus*; *Castilio*; &c. and also of prudence in bus-

Power, Wisdom, Justice.

From these three all kingdoms are founded, as nobel bloud

By these all Empires stand. And so to be diligent in bus-

Through these each rule of prudence, as your Majesty most
wisely considereth, I delivereth and handleth. As it is said
Power ruleth; Wisdom guideth; Justice preserveth. A

Which three as they be in government, as be a manner that

may very well be uttered, so in offices, ministration, and execu-

tion they are very needfully to be directed, as may be pro-

ved by the lawes that *Prometheus* gaue the Egyptians; that *So-*
lomon gaue the Greeks: that *Moses* gaue the Hebrewes:

that *Licurgus* gaue the Lacedemonians: that *Numa Pompilius*

gaue the Romans: that *Brutus* gaue unto vs Britons; and

Howell Dunsith gaue to the same Welchmen: that Christe our

Redeemer hath giuen to all nations that haue grace to desire.

And so by all to prouide all of his command, as yod biddest

Power by the iustice doth wisely rule: as I biddest yod

Wisdom by the power doth iustly guide: as I biddest yod

Justice by the wisdom doth mightely preserve: as I biddest yod

(The Sacred and Canonized Scriptures shewe the absolute

power of Princes, as doth also the neede and profite that groweth

of kingly government, with the mightie armes, noble

victories, and glorious triumphes, resting in the Magnificence

of the Prince, subject to no forreine power, worthinesse of the

state, abilitie, number, use and loyalty of the Nobilitie, as well

of the Clergie as of the Laitie, Gentilitie, Commons, Subjects,

Inhabitants and Souldiers.

The high knowledge declareth the excellent wisdom by

holy Religion chiefly declared, as doe Philosophie, Law, Science,

Artes, Counsels, Statutes, Decrees, Leagues, Ministration, and

Tranquillitie. And the Equitie the Iustice, as is best perceived

and so by all to prouide all of his command, as yod biddest

Power by the iustice doth wisely rule: as I biddest yod

Wisdom by the power doth iustly guide: as I biddest yod

Justice by the wisdom doth mightely preserve: as I biddest yod

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Inhabitants and Souldiers.

The Epistle

by defending of the faith, the auntient and catholike religion, assisting of the sicke and feeble, releuing of the oppressed, and in giuing to euery one his own, first to God that is Gods, to *Cesar* that is *Cesars*, and in doing to oure neighbour as wee would be done vnto.

And as the graces of the Deitie of the Trinitie are contayned without limitation in one godhead,

The Celestiall answerable to euery Theoricall mansion.

And the Humaine according to the more and the lesse in eche manhoode: So are the Theologicall vertues practised in the actions and deedes of euery of the electe.

And the Kingly in the Christian rule and healthy education alone.

Of the whiche healthie preservation and Christian education, after I had deliberately considered of the profite as well as of my ducie, if suche a treatie were desired, agreeable no lesse to the holy Writ in ech part, than to Philosophie and Physike in euery pointe, profitable for the preservation as well of the healthie body, as beneficiall to the guiding of the perfit and godly minde: I deemed then so meete for none as for youre highnesse the defence and protection, bycause there is no Prince to whome God hath given the title of *Defender of the Faith*: And besides that, that he hath yet in our dayes (as of old) dealt so gratioously and bountifully withall, as to endue with full and absolute power and rule; for the bodily and ghostly direction and preservation ouer both Ecclesiasticall and Temporall causes, as youre inuincible Maiestie alone.

And this preservation *Horace* willeth vs earnestly to praye for, that in a body sound, a healthie spirite may be found.

Menander likewise sheweth, that health of all things is the beste.

Plaudes the Philosopher, affirmeth the same more earnestly, for it is no life, saith he, excepte we liue in health.

Diuine *Plato* also testifiede, suche a *Sympathia* to be betwene the bodye and the soule, that if either exceede the meane, the one

Dedicatorie.

one suffereth with the other.

Salmon Prince of Philistines teacheth, that if the minde bee troubled, it affecteth the whole body, and contrarily.

The wisest of the Hebrewes writeth, that there is no profite about the profite of the health of the body.

Paul the Apostle of vs the Gentiles, plainly proueth, such a consent, fellowship and sufferance to be betwene the body and the minde, that if the soule yeld to the vices of the body, that they shall feele the griefes and punishment thereof, not only in this mortal life both together, but also in the everlasting life to come.

Saint Ierome that reuerend Doctor and holy Father teacheth, that ouer-much weakenesse of the body doth quail the force of the minde, and maketh the sharpenesse of the witte to wither and vanishe.

Gregorius Magnus, (that I may conclude, as briefly and effectually as I can, althoughe not so compendious and eloquent as I would) writeth, that they that be sounde and whole, be admonished that they keepe this health of their bodies, and practise it to the health of the soule: whose holesome counsell I do thinke good to folow herein, and the same in sorte to deliver to this fraile age, as wel diuinely and Philosophically, as Physically, for all ages immediately and mediately:

That the graces of the Deitie maye the more earnestly be desired, dreaded and serued:

The Celestiall or Heauenly to Gods glory, and our profite the wiselier foreseenie, considered, applied, and preuented:

The Humaine rightlier vnderstoode, vsed, and preserved:

The Vertues diuine more exercised, & the powers of christian Regiment of euery subiect the willinglier obeyed: and such as the Libertines, and disobedient persons as contemne the lawes of God and your Maiesie, maye be speedily stayed and reformed.

Whereof there wil be no doubt, if the things naturall, perfectly obtainned in the reasonable body, be rightly handled,

known,

a.

known,

The Epistle

known and ordered.

2 The things according to nature well vsed, kepte and praised.

3 The things annexed to nature not sleightly weyghed.

4 The things not natural, orderly applied, receiued and ministred.

5 The bringing vp answerable to eche temperature, calling, state and condition in Vnitie and holy Religion.

6 And the Politicall lawes, and meanes of al Kingly and absolute Rule vnder your highnesse seuerely with al equitie executed in this discourse answerable to the other ages to be deciphered.

And therefore vnto your most mightie maiestie (according to my loyaltie) do I moste humbly and faithfully consecrate these Princely principles, with all the buildings therevpon erected, bycause that in the opinion of eche godly wight, not onely the aforesaide benefites abounde in your Maiestie as in a graine yarde: but also that your highnesse might godly and learnedly can iudge of these things, and therewith hath a most earnest, princely, prudent, and puissant regarde, motherly care, and louing liking towarde all your loyall and liege subiectes, and all other of the housholde of Faith, that they may be so defended, maintained, fedde and instructed, in these your moste blessed and happye dayes, that for euer hereafter they maye rightly glorifie God, ductifully serue their Prince, and liue in al health, peace, vnity, loue & welth one with another.

The Science or Doctrine of this firste Booke, work, or age, as it is termed of the Greekes not farre amisse, *Pedetrophia*: So I entitle it, not altogether improperly, *The Arte and Science of preserving Bodie and Soule*. Which verily had in the middle quailed (although diuerse noble personages, honourable Pastors, learned Doctors, and worthy parentes dyd stil instantly vrge and continually pricke me forward) if the great goodnesse in your Maiestie alone tried daily toward all suche as set forth the glory of God, serue your highnesse, & that benefite
yours

Dedicatorie.

your people, did not alwayes put me in sure hope to take it in good worth.

For this kinde of framed foundation first laide once sure against all assaultes, and giuen into your moste sacred hands, is the greatest care (if I bee not deceiued) and your Emperiall Maiestie do accept this new Peere in good parte, and do giue it your gracious safe conduct for a guide, that it may the willinglier be embraced of all your beloued subjects & people of God, it shal not only giue me abilitie, courage, and countenance to performe the rest that I go about, but also shal prouoke diuers others to doe many thinges (farre exceeding my wit or cunning) not to be battered, sunke or ouerwhelmed in your diuine name, and for the weale publique: Which peradventure may make more healthie, more godly, and of longer life your people, with their posteritie, and more acceptable, and more beloued eche to other, and more seruiceable to your highnesse, to their Country, vnto their parentes, and vnto themselves.

Long I beseech God the giuer of all rule in al royaltie may your Maiestie liue.

Many prosperous yeares Iesus Christe the wisdom of the father, grant your highnesse ouer vs to raigne in al blessednes.

Alwaies the mercy & loue of God the holy ghost, defende, guide, & accompanie your excellēt Maiestie in all your affaires.

The very maintainer, rewarder, and aduancer of euery grace, gift and commendable Vertue.

The paterne of al Power, Wisdom, and Iustice.

And the sampler of al godlinesse, mercie, and quietnesse.

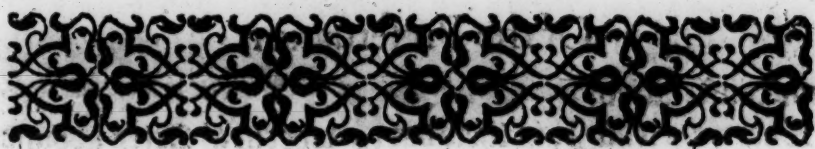
*Your highnesse most faithfull and obedient
subjecte, IOHN IONES.*

Faulres escaped in the Printing in the absence of the Author, the Copy beyng in many places obscure.

Page. Line. Fault. Correction.

Sect. 1. Page 194	2	32	blond.	blond.
Sectio. 2. Page 195	17	17	Bathsayd	Bathes Aydc.
33	11	11	noted	notes.
33	14	14	defined	desired.
39	16	16	emimies	himmes.
45	12	12	squntig	finig.
49	14	14	beds	besides.
eadom.	27	27	Montuns	Montanus.
51	23	23	which	with.
84	9	9	Grimbald	Grimald.
88	33	33		reade shall be.
101	2	2		reade and lore of grace.
105	26	26		reade knowing as be.
107	10	10	seare	Pharao.
ibid.	18	18		read with a ful wind. &c.
113	18	18	desdes	endes.
115	21	21	the	then.
116	13	13		read beherment opinion.
117	3	3	vanities	vanhelle.
ibid.	5	5		omit the.

And the number of all godly men and women
which have been in the world.



The Arte and Science of preserving Bodie and Soule in all Health, Wisdome and Catho- lique Religion.

Liber Primus.

Sectio Prima.

CHAP. I.

What writers ought to consider, and wherfore the Author
hath made this worke.



Onsideringe with

my selfe, howe necessarie it is
(after the iudgement of right
reason, dayly experience, and
common knowlege of all lear-
ned writers) for him that will
deliuer anye preceptes or do-
ctrine available to this lear-
ned, expert, and cunning age,
principallye to weighe whe-
ther it be possible, profita-
ble, and plaine, whiche be

teacheth, or no, and that otherwise it is but labor lost, be-
luding of the studious, and a very deceiuing of the time: by-
cause of impossible things there is no abilitie, of unprofita-
ble no gaine, of riddles, Sophismes, and Quackes, but enerie

B.

mans

mans construction.

*De vanitate
scientiarū.*

Therefore leaſt I, in theſe dayes wherin al ſtates abound, might ſeeme to take in hande the like, to teach impossibilities, to allow things unprofitable, and to commend impossures, as Cornelius Agrippa hath done verie vainely, other obscurely, and some fantastickly, besides other some that ſeeme to write as they knowe in their proper tong Engliſhe, and yet their termes muſt be altogether forsooth in Latin and Greeke, or in some other foraine speech, as though our language could not comprehend ſo muche as their freſhe wittes can diſcourſe, or that truth cannot be deliuered but in vnknown words and termes far ſet, clean contrarie not onely to the iudgemente of our Elders, but alſo to the beſte of ſure dayes, as in the ſkillfull woorkes of oure countrey menne, Chaucer, Gowre, Surrey, Cheeke, Chaloner, Récorde, Phaire, Wilſon, Iewel, Dee, Digs, Fox, Holenshead &c. is apparante. So that as far forth as my learning and leaſure will ſerue me, I do take this way: I doe laye the beſt approued reaſons, principles & grounds that I can gather, following the example of the Beſt, out of euery ſhoure anſwerable to al vertues, ſublect to our common phraſe or talke, for my rules: dayly experience, for my praſe: and lawfull authoritie, for my warrant.

*Lib. de doct.
Chriſt. cap. 4.*

And although the high knowledge of Philoſophie, of many haile wits and vnlearned, is rather had in contempt vnjuſtly, than commended as it ought lawfully, I haue not withſtanding choſen ſome of the wiſeſt ſayings of ſundrye of the beſte ſectes, as I haue condemned diuerſe others of the woꝛſt, according to the counſel of Saint Auguſtine, that moſt famous diuine, who willet, that whatſoener is true and appertinent to our faith, that we ought not to feare it, but to chalenge it for our owne, from them which are no right owners thereof: that if ordinary meanes, iuſte lawes, wiſe counſels, and holy decrees, nor the beauly doctrine, the bleſſed word, may not reſtraine vs from vice, from ſinne, nor perſwade vs to pre-

ſerue

[illegible]

Love.
Courage.
Reason.

1. d. 4. f.

Natural
things.
Not natural
things.

and drinke, sleepe and watch, labour and rest, emptinesse and fulnesse, and affections of the minde be wel considered, proportioned, and duely vsed.

Things according to nature.
Things annexed to nature.

And the things according to nature, as health, the cause of health, the effect of health, strength, custome, and complexion, be in y^e chosen Nurse, in habite, as wel as in the Infant, with the things annexed to nature, as colour, case, time, age, region, nature, sickness, dyet, arte, and times mutation regarded, as in sozte following shall be shewed in Sections deuided.

The first tendeth to all things in a Nurse requisite.

The seconde, howe children euerye waye are to be ordered.

The third, of their education, catholike religion, wisdom, obedience, and trades, wherein infants, yea all Christians ought to be instructed, more large perhaps than this first age requireth, and more intricate, leaste the rest of the other five be left unfinished, in stead of an Epitome, it is thus handled, by the authoritie (at the least) of 300. Authours, and sozt of 500. booke, although far briefer and obscurer, than in the is to be declared, if I shall finde this friendly fauoured, and the other hartily required. Emanuel.

CHAP. II.

Howe the Nurse must be chosen, and which is beste.

Lib. de Diet.
De sanit. m.
lib. 24.
De tuenda vale.
De infant.
How the
Nurses must
be chosen.



The Nurse that must be gotten, shal be chosen, as sayth Hippocrates, Galē, Aetius, Montanus, and Mokerus, according to the temperature of the babe. For if the childe shall be of a perfit constitution, it must be kept by the like, or be amēded by the contrarie, according to that principle which teacheth, that y^e healthy are to be kept by the like

like, the vnhealthy with unlike.

Hence many wise men, as Ibel as Galen, Plutarch, and Plinie, haue indged the mothers milke best for every one. And as greable it is to reason, that that which in the healthy wombe byed it by the nauill, after the safe deliuerie being translated to the owne sound pappes should best nourish it by the mouth, as Quintilian, Chrysippus, and Fauorinus further.

Lib. 1. de fa. 10.
Nat. hist. li. de edu-
m. fan. in libel. de
Amor. prolis.
Gellius. 2. in noct.
attit.

Nevertheless, by reason of weaknesse, sicknesse, lacke of milke, tranell, or being againe quickly with childe, the mothers as well of Princes, Noble and worshipfull children, as of the Merchants & Commoners, cannot, or ought alwaies, (although they would neuer so wisly) nurse their Babes themselves in England, let Syr Thomas Moore affirme it to be neuer so vsuall with euery dame in *Vtopia*.

wherefore
Nurses are
gotten.

It shall therefore be best for such as cannot Nurse their children themselves, to follow Actius counsell in the choyce, who greatly commendeth for a Nurse, such a woman as hath brought forth not only one, but two or thre children alieue and sound, throught sucking of hir own byeasts indued with supple and sound fleshe, whose bodie shall be neither ouer fat, nor ouer leane, as sayth Aegheeta, but betwene both, for the meane, without doubt, in al things is best, seeing that the ouer slender sheweth that chollic or melancholie doth abound, and the ouer fatte flegme, and slimie humours, as all learned Physitions affirme, throught the one made ouer wayward & angry, throught the other ouer sluggish and drounse.

Lib. 2. de Propia.
Lib. 14.

Lib. 2.

CHAP. III.

Of the age, fauour, and manners of the Nurse.



The age of the Nurse shall be betwene thre and twentie and thre and thirtie, as in these dayes of best perfection of strength, although Galen in his time did account the yeares of state Acme, to be

The age of
the Nurse.

ANAL.

15. 111.

111.

five and thirtie.

The Purples Face shall be full of favour, & evenly coloured, as witteth Galenus, and these with faire, by daye be affred, and wel met, as witteth Galen, without gogle eyes or taking a quint say I, as the that is not separated from godnesse.

For as the Hebrewes do affirme, Ten signifieth as wel faire as god, as Terge doth in our o'wntog, the British or Welch.

In such that godli illustration for the moste parte is not naturall posseneed, from fairenesse, nor naturall betwite from godnesse, as affirmeth Castilio to the Countier, and Osonus to the Prince of Portugall: for this beautie and comelinsse which (as Galen teacheth) doth not consist in only beuor colour, but in proportion and fashion, doth the w (as sayth Hugo, and Bishop Curcen,) a speciall grace in the maner, profitable foure wayes, for the delectation, comodioussesse, convenientnesse, and delighthomnesse of a wittfull man.

But the same to faime and further with painting, as some doth, is to be taken for a vaine and wanton pride (as witteth Mount) as is a token (as the weth Sompnarian) of the colour and shape they shall be of in hell, although it be so vaine as for these Medea the use, as witteth Polidor Virgil. Hence Pindander willet, that we prayse the natural faire.

And Menander highly extolleth them, in this wise: Oh how delectable, is simple fairenesse toynd with a righte wise and lowly minde, with vertue saith Sirach, & with godlinesse saith Salomon. But then that be of holie looks, countersept a hard fauoured, for the most part be high minded, stubborne and ungracious, as witteth Indagines, by y authoritie (as I take it) of the sacred letters, as well as by the knowledge of Philosophie and Phisicke, by the minde, as (affirmeth Plato and Galen,) doth agree with the bodie, as the bodie with the minde, as Rasis, Cassius, and Mellis testifie. By Vaseus approued in Parat the monstrous king that he conquered in China, which was no lesse reuward than he was deformed, euer where so to often tried. The passions, manners and behaviours of the Purse, & that she hath ben brought up with all,

all,

Lib. 1. de m.
3. Art. 1. de m.
3. Art. 1. de m.

Lib. 1.
Terge.

Lib. 4.
Terge. de reg.
de. 4. 11. 12.

Intra. de opere
tri. diem.

Lib. 2. de Propia.
Lib. 3. de Inuener.
veru.

Cap. 22.
Cap. 4. eccle.
How to know
a frowarde
person.
Sirac. 15.
Art. Ph. fog. in
timeo. in car.
3. art. part.
De fas for.
Lib. quor
A. in. Q.

all, are diligently to be noted and leamed, before the be enter-
tained, for they be arguments of good and euill temperature,
as well as the shape of the bodie, as Hecellus writeth. But if
the shall obtaine a meane temperature, in the simple partes, arguments of
skinne, fleshe, haire, sinowes, chordes, pannels, bones, mar-
row, and right forme in the instrumentals, that shall be best, ^{is a good tem-}
as Galen teacheth. ^{perature.}

And those affections are likewise best, that shall be meane,
betwene rashe and sober, quicke and slowe, cruel and pitiful,
angry and patient, bold and feareful, prone and hyprone to
generation (as saith Hecellus and Placotomus) the farther any
shall decline from this, the worse is the intemperature, and ac-
cording to the nature of the Nurse will be much inclined that
which is nourished, as Aristotle, Galen and Montanus shew,
and as following (by example) shall be proued.

CHAP. II.

How to knowe the temperature of the Nurse and milke.

The milke therefore must be temperate, (as it
will, if the Nurse be of a good complexion, ripe
yeares, and therewith healthie:) as that which
in taste shall be swete, in smel pleasaunt, in co-
lour white, in substance meane betwene thicke
and thin, as Galen; Auicenna and Aetius teach: contrarily
that which is euill, is eyther thicke and cheesse, or watry and
whayey, or blew & leadie, or in taste sowre, harsh, rough, salte,
bitter or sharpe, or of some other euill qualitie of these com-
pounded, or in smel vngreatful: Yet Aristotle seemeth to praise
the milke that is blew, before that which is white: but true-
ly I thinke he ment then of some particular people and place,
as Plinie doth of the Cites that feede in the countrey of
Cyprus, vpon the bankes that the river *Apharis* doth ouerflow,
which do giue blacke milke, as Gaudentius testifieth.

milke.

2. de Aliment.
3. Primi.

1. Top.

Libro. 4.

3. Primi.

Ca. de elig. nut.

Pri. de vs. part.

Milke after birth is most thinnie, as Galen beclareth, and is therefore then wholesome, and of Auicen wholly discommended: but after in proceſſe of time it waxeth moze thicke, so that it is better: for of contraries we haue one and the same doctrine, as Aristotle affirmeth, & reason sheweth. The milke (as saith Aetius) is not to be take of y^e infant before the fourth day, nay not untill two moneths after hir deliuerie, as affirmeth Auicen, vnto who Gordonius both consent, whose iudgements herein I do not allowe. For then nature should seeme frustrate, whiche all Philosophie is against: for nature doeth nothing in vaine, as the Philosophers affirme: neyther is she taught of any as the Prince of Philitions proueth. And the sacred letter sheweth, that God doth al things for the best. And certaine it is, that as soone as the Babe is borne, it cometh to sucke, and wil take the pappe feately into his preatyve mouth, where neuer any thing entred before, and wil readilye also swallow the mylke downe.

CHAP. V.

Why Nurſes are to be chaunged: howe wise men wey of writers: that Monarkes haue bene marred by Nurſes: and Princes by euill parents depraued.

Causes to
change the
Nurse.



The Nurse if by any chaunce she happen to fall sicke, or to take any infection, or to be giuen to drinke, or anye other intollerable vice, must be forthwith avoided, and another Nurse presently gotten, least the childe sucke vyppes sicknesse and wickednesse with the milke, as old Hippocrates proueth: whereof none neede to doubt, for as muche as you may as well suppose that the propertie and nature of the milke is of power to chaunge

of Bodie and Soule.

9 *sc. 1.*

and alter the disposition of the Infant, as the seede is of power to fashion the minde and bodie, as Propertius, Horace, and Mantuan shew, as I haue partelpe made euident in my discourse, of the beginning of all growing and liuing things, but moze plainely as followeth. Yet to offend any I would be loth, to please all I can not: the godly, wise, or learned, I doubt not, bycause that to wise menne in the enterprising of greate things it is ynoughe to putte forwarde a well willing purpose.

That the milke can alter y nature of y suckling as wel as the seede.
Lib. 3. eleg. Car. lib. 4. Lib. 1. Siluarum.
Whom the author co-uereth to please.

Lampridius writeth, that Titus sonne to Vaspasian, by reason that he sucked a woman of a sickely state, was himself of a sickelie nature all his life. Dyon likewise the Greeke, testifieth, that the incredible crueltie that was in Caligula, of Monarches the monster, issued from Pryscilla his Nurse, who was of such a barbarous nature, that she delighted in licking of blood. Also in y life of Tiberius, it appeareth that his great drunkenesse came through his Nurse and hir education, who as she was greatly giuen to drinke, so would she giue soppes in wine to hir suckling, which after it came to yeares, neuer left hir conditions. A thing passing all wonders, that neyther the magnificence of his Empire, the secreete counsaile of the most prudent Senate of the worlde, nor the persuation of the sagest Philosophers of his time, might restraine it during all his life.

Emperours deposed through flursing.
Titus, Lib. 2. Cesar, Caligula, Tiberius.
No counsell can perswade the wicked.

And this is tried not only in mankinde yet dayly, but also in brute beastes. For the whelpes are strong & swift, although fearefull, that sucke a Doe: as contrarily, strong and bolde, which sucke y the Wolfe or the Lionesse. Wherefore yong Lions and Leopardes (as sayeth Montaus) are tamed with the vse of their milke or Goates. But what shall we neede forraine examples, seeing there wanteth not sufficient nearer home: for this I can saye, mine own eyes being witnesse, better than tenne heare sayes, that in Northwales the second yeare of Queene Marie, I did see a Lambe sucke a Goate, and a Wydder an Ewe, by the meanes wherof the one was

De m. 22. How Lions & Leopardes be tamed.

In Satire.

was more hearie, the other more woolly. The same Macrobius affirmeth to haue scene. So that it is clearer thā midday, that eche creature sucketh with the milke some properties of the Damme.

Caucasus as y
Cosmograp
pher affirmeth
is a mountaine
deuiding in
the middell
great Asia,
the which be-
ginneeth in
India, and en-
derth in Scythia.
Lib. 7.

The Poet sheweth the like in these rude wordes or verses, but not so large and learnedly as they be in the Latine.

No Goddesse was thy mother deere,

the authour of thy kinde:

Not Dardan was, but Caucasus,

the Tigris meate did finde.

Here Virgil (you perceyue) wisely hath relation as wel to the parents as to the feeding or nursing: of Rainolds I wrote not why omitted, vnlesse he thought it auailed them not, the admonition whiche I thinke good to remember: and that they vse themselves wel at al times, during the time of procreatio, bearing in the womb, and nursing, & especially the mothers: for to what a prouerbe is it growen with vs at home, that that which is bred in the boane will neuer out of the fleshe: as with the auncient Grækes a sarre of:

Κακὸν καρποῖα κακὸν αἶμα.

An euill birde, an euill egge.

Good counsell
for mothers.

A prouerb to
often true.

In fine Faustine the Romaine inheretrix, and wife to Marcus Aurelius Antonius one of the worthiest Emperours, (as sayeth Lawne,) that euer bare Scepter, to wel verifed, who not being contented with the loue of hir lawfull & louing mate, like a raunging rigge, serued hir sickle fancie and outrageous longing lust with a ruffenly royster, a fencer, which although after by the aduice of his most learned and noble counsel was quenched through the vnknoyn drinking of his moste liuely hould (as Iulius Capit. writeth,) yet hir son Comodus folowed they two euil natures or qualities (as Eutropius testifieth) so in bloud & in all vice he exceeded, & daily delighted more in the company of facing fencers, roysting ruffians, and roging rakehels, than in worthy counsellors, valiant champions, or

A strange
remedie.

bloud

Quint. Comod.

lage

Yage Philosophers: so that it seemeth manifest, that the parents passions and properties, were transported, grafted and increased in the child, as it augmented before it had sucked any milk.

CHAR. VI.

Of the best milke and what Teates be good, and which both grieue and deforme the child, & that do cause it to be vnquiet.



The milke of that Nurse wil be best y bath brought forth a man child (as sayth Auicen:) but (according to Montanus) that hath broght forth a woman child: but to me it seemeth best for y male y males milke,

Lib. de m. fa.

Whose milke meetest.

for y female y females, for as much as in al things we should follow nature not vitiated, (as Montanus sheweth) & the best not deformed, but of mean bignesse, & white, with faire blew vaines dispersed (as Hippocrates willeth.) Auicen prayseth y paps y be sound, & meane betwene soft and hard. But I with Actius, Gordonius & Fallopius, do mislike both the ouer great and ouer small breastes togither with the pappe heads or nibles. The great bycause, they haue much milke, and the small because they haue ouer little. Furthermore, through sucking of great breastes, the children are made flat or crooked nosed, like to him that good Traiane the Emperour was iocund with, whose words I haue turned into English, as I found them in the Latin.

In comen. de sim. medicament. facult.

Lib. de nat. puer.

Lib. 4.

Lib. de decorat

in puer.

what breasts be both worst and best.

If thou thy iawes dost open wide,

and nose to Sunne do laye:

Then mayst thou tell vs perfectly,

what time 'tis of the day.

Meaning that his long hooked crooked Nose did caste a shadowe vpon his teeth like a Dial: by the Nurse to be helped, if she will alwayes when the child sucketh, depresse hir breaste with one finger aboue the teate and the other vnderneath.

a note to the Nurse.

Of the grief
that ouer
great and o-
little nibbels
causeth.

Howeuer great pappes or teates hurte the gummies, and the small the intwes, bycause that through the one they are constrained to open the mouth too wide, ouer-stretching the sinewes, causing griefe, muche like to the Crampe: through the other, in that they can not easily of the Infant be catched, making it wide mouthed, ouer wayward and angry, and as I haue often noted, to waepe verie much.

CHAP. VII.

What pleasure children haue in Musicke, and of what force it is to alter the affections: and howe the Nurse muste rule hir passions: and after what sorte luste muste be depressed.



Lib. de facien.

The force of
Musicke.

The passions, perturbations and affections, must be therefore moderated by Musicke, whereunto they be prone (as testifieth Galen,) by the authoritie of Aesculapius and Hippocrates, being y easiest remedie, doubtlesse, foresene of nature, to appease as wel such froward humors of children, as melancholie passions, or amorous affections of the elder persons, as by the sacred letters, learned writers, and daily experience is proued. For Saule to repress the furie of that melancholie spirit, heard very often Dauids melodie.

Agamemnon also going to warre againste the Troianes our auncestours, doubting the chastitie of his wife Clitemnestra, left hir in the garde of an excellent Harper, who when he sawe hir prone to amorous toyes, mitigated hir burning heat by the sweetenesse of his instrument, in such sorte as Aegisthus could not obtaine his desire, before he hadaine the sayd occasion. Pithagoras by the perfection of his Arte quenched so the lusting minde of a ragious yong man, that within fewe dayes

Robt mus
tious.

Recliff. 22

he

he made him chaff. What neede many wordes of matters so
evident, Orpheus, Emphion, Ampeocles, Tarpander, and
Metimeus, by this meanes healed many like, and mingled
the loue of sundry (as Lawne testifieth.)

And therefore, to be short, the wise man willett musike not
to be letted.

Also the puissant princes and valiant Captaines as well
in Campe as fortresse, skirmishes and battels, to animate
their people do vse it: and the labourers, tillers, and Carters
in fielde and high wayes, to encourage their cattell, whistle
and pipe it. Whereupon the best Purues, but especially the
trim and skilfull Welch women, doe vse to sing some preaty
Sonets, wherewith their copious tong is plentifully stored
of diuerse pretie tunes and pleasant ditties, that the children
disquieted might be brought to rest: but translated neuer so
well, they want their grace in Englishe, for lacke of proper
words: so that I will omit them, as I wishe they would. They
lastinious Dymes, want Lullies, and amorous Englishe. And
I wil shew some of Pontanus rather for the manner, than the
glee of the matter.

By Musike
man & beaste
are comforted.

all that ente-
seth to vice
is to be abo-
lished.

What Babe is this, to hide thy pappes.

O Sis make no delay.

Oh couer them and lude them he

would snatch thy dugges away.

Come hither, I omie pretie boy,

he maketh halte, come you.

It is thine owne, take in thy mouth,

and thou sir lucke anew.

Whosoever it the youth, when any light affections may hap-
pen to annoy, he should represent them by this meanes, sin-
ging also of *Psalmes* (as I haue commented of Clemens Alex-
andrinus, Basilus, Eusebius, and Bernarde, and of Sternold and
Hopkins, into English verse or metre right godly & cunning-
ly handled, she shal do wisely: or other such vertuous & serene

A good way
to auoyd vn-
godly affec-
tions.

Lib. 2. Peda. sup.
Psal.
Lib. 2. de prep.
euam Epist. ad
Gwid.

ly things; wherein some goodly victorie, valiant attempt, or noble deed is remembered: for all immoderate passions whylest they gently last, shall bitterly be avoided, & in all other madfully to be eschewed. Because (as Halichod affirmeth) it altereth the spirites and naturall heate, as maye hourly be seene, and that in the verpe face, (as Tullie testifieth.) For they be redde which reioyce, pale that be a frayde, and they black that bee ashamed (as Aphrodisius witnesseth.) and no marvel, for of o-ner for Diagoras died, to kee his thre sonnes winne the victorie at Olympus (as Gellius recordeth.) of soxotto Rutilius and Lepidus (as Plinie writteth.) and for shame y singular Poet Homer, because he could not aunswere the demand of a certaine fisher ma (as Valerius Maximus testifieth.) But of al passions and actions, the immoderate & lasciuious lust of Venerie Gale forbiddeth Purges, for as much as therof a triple damage may ensue, as eyther the moneths to be prouoked, or else the milke to chaunge his goodnesse into woyle, or if he conceiue, the best of the blood to be conuerted of nature, for the nourishment and vse of that in the wombe, and the residue to be lefts for milke, which is made white throughe the glandulous substance of the breasts, as Hippocrates, Galen, & Auicen proue.

Furthermore Rabbi Moyse affirmeth, that throughe the lust of lecherie the blood is corrupted, and therefore Montuus counelleth that the desires thereof be repressed with the vse of Lettuce, conserue of water Lillies, & Pigeons eaten, strow- ing also the bed and chamber with Stone, and Tutsans (as Amatus Lusitanus willeth.)

To make the matter sure, Caius Fabrius the Consul, closed the Pu se with his childe in the Temple of the Virgins, (as Guenara testifieth.) But this I like not so wel of, for as much as it maye not only chaunge the goodnesse of the milke throug- our much solitarinesse, but also dul the spirites.

CHAP. VIII.

The definition and distinction of Temperance, and of the profit and commendation thereof, with the commoditie that groweth of keeping the fasting dayes, and who hath bin alwayes tollerated. Of the Theological and Humane graces, that of the husband as well as of the wife are to be wayed and considered, with the benefit of prayer.



Wherefore, I rather commend, that the Purse shall do as it becometh a woman that would be favoured of God and cherished of the godly, in observing his duetie to the infant, and charge to be reposed of the parents, which if she doe not knowe how to be his selfe, moderate his lustes, say he of this worke

may easily be sette, Temperance alwayes being the guide. And it is defined of the Philosopher, to be an abstinence from inordinate tasting and touching. And of Barnarde with y^e rest of the schole Doctors, it is thus distinguished, into continencie, sobrietie, and modestie.

The firste consisteth in abstaining from inordinate eating and drinking, whence offences may chiefly grow (if it be not wel obserued) to them whome it appertayneth, whether they be whole or sicke, on dayes forbidden or not, two manner of wayes. The one, in offending God and nature, burdening the actions and ingendring lustes (as Stobaeus testifieth.) The other, in disobeying of Regiment, wherein also God is displeased, seeing that the power, wisdom and iustice of kings, princes and rulers, is the gouernement of God: they be his presidents, for by me (sayth he) Princes rule, as in the holy volume most plainly and very often is expessed.

Good counsell to the Purse.

Temperance defined.
3. Eth.
Cicero. de finib.
hon. & m. l.
Lib. de florib. de temp.

Sermo. 3.
The regall graces.
Gouernours gods Lieutenants.
Rom. 13.
Sap. 6.
1. Pet. 2.

Whiche I woulde that some pastours, preachers and ministers

ministers

& sober life, we are utterly unworthy to beare y name of Chri-
 tians: of y loving husband therefore, that seareth god, obeyeth
 his Prince & lawes, or regardeth reason, alwayes to be consid-
 ered, as wel as of the woman, bycause hir bodie is subiect to
 the vertuous man, as the sacred Scriptures most diuinely doe
 teach, the Homilies instructeth, Peter Lawne handleth, and as
 experience amongst all good Chyistians sheweth, not seuering
 themselues as it is too commonly practised, but rather louing-
 ly the one to embrace the other, except a lawfull and manifeste
 cause, according to the Scriptures, and not liberty do constrain
 it, seeing y they be both but one fleshe, & two immortall soules,
 the creatures that be only endued with reason, courage, and
 loue, with power, Justice and wisdom, that muste abide the
 terrible sentence according to their dedes, to whom al crea-
 tures as wel heavenly as earthly serue and obeye, as long as
 they vse, folowe and practise the workes of the spirit, and for-
 sake the wicked workes of the fraile fleshe: as by Tobias it is
 euidently expessed, and of Paul the chosen Apostle, in the Acts,
 & in his Epistles at large declared, which briefly in this last
 part is vttered, Prayer not being the leaste, for throught it, as
 the Prophetes, Apostles, and Doctors of the Church doe
 affirme, namely Saint Augustine, S. Ambrose, Saint Ierome, &
 Saint Chrysostome with all other holie fathers of the prima-
 tive Church as wel as of latter time, as by our godly and ler-
 ned Homilies and possibls dayly redde therein, appeareth: fleshy
 affections are thereby not only quenched, but also God euen
 our god which guideth al things, is therewith best pleased after
 the phrase of men, as the Scripture doeth by the figure An-
 thropopathia, with Lodouicus Viues, I speak it, and therefore
 it shall dayly and nightly be vsed.

The kingly Prophet Dauid hath so willed it, of diuerse in
 our tong deuoutlye and dutifullye deuised in their booke of
 floured prayers, & (of all y zealous sort highly to be embraced)
 the Meditations and selfe talke of Saint Augustine latelye
 translated.

*In trac. de dig-
 nitate.*

*The humane
 graces.*

*al things sub-
 iect to the
 vertues.*

Cap. 3. 4. 5. 11

*Phil. 1. 6.
 Ioc. 2. 32.
 Iere. 31.
 Hebr. 4.
 Tim. 2.*

*Lib. de ver. fid.
 cap. de pred.*

*Sir John
 Conway,*

3 A. 10.

Exercise pro-
fitable before
meate.

And so before meate shall exercise, for Hippocrates hath so
willed it, that labour should goe before meate, that the bodie
may be made more pure and cleane: for the vncleane, the more
you nourish them, the more you hurt them.

CHAP. IX.

In what aire exercise should be: of the force thereof: which
is best: and how to know it.



Of the force
of the aire.

As valiant
travellers
as skilful by
sea and land,
in England
as in any
part of Eu-
rope.

Bys bræding, bringing vp, and exer-
cise, shold be in a good ayre, as the child
it selfe must be brought vp in, when as
the ayre can more alter the bodie and
spirits, than any nourishment or fode,
as Diodorus Siculus, Consiliator, Mar-
tin Curtez, and Peter Martir of An-
glera affirmeth, seeing that of the mat-
ter of it is breathing (as Galen proueth) which if it shal be eo-
nil or infected, the living creature can not long be sounde (as
Rhafis, Agricola, and Benedictus Victorius testifie,) and as
our valiant travellers finde true in their Nauigations to Per-
row, China and Cataya.

Though
custome had
aire doth not
so great hurt.

Hence may be proued that the aire is not so hurtful as some
iudge, especiall ye for them that be brought vp and accusto-
med thereunto, neyther in Hollande, Holdernesse, Runney
marsh, Brint marsh, the Lowes in Lancashire, and hundreds
in Essex. &c. for as muche as in all these and many others that
I name not, as wel is foraine soyle as in our own countrey,
I haue scene as wel sundry olde men, as diuerse healthye and
lustie persons.

When is best
ayre.

The wholesomest ayre as all the Philosophers and Physi-
cians do affirme, is that that is of pure substance, and that
when the Sunne ariseth doth some waie hot, when it setteth
doth some coole (as Mont. declareth) as is affirmed to be in

Lib. de tuen. v. 46

slawarge,

in *slernage* in Irelande, being the very cause of their greate health and length of life, as a hundred, sixscore, seauenscore yeares and upwards, as they there enformed me, the seconde yeare of the raigne of Quene Mary. And as that learned mā Maister Iohn Chaloner hir highnesse secretarie in Ireland cā testifye.

Ireland a goodly and healthy countrey.

There be diuerse meanes by which the holesomnesse of the aire and place may be knowen, as be places free from stāding waters, and quickly dispatch of the cloudes of the night, (as Palladius sayeth) and that be likewise from the Sea, (as Plato sheweth) bycause that as the Sea of his owne nature is watry and stormie, so the inhabiteurs mindes do alwayes like it ebbe and flowe.

Lib. 1. de re. rust.

Lib. 1. de repub.

Whiche of my selfe to praise or dispraise, according to the nature of places to me for y most part vniuersally known throughout all this lande, I thinke not requisite, for sundrye considerations of the wise easily coniectured.

all the land wel known of the authour.

This onelye I wish to be noted, as a signe most certaine of the worthinesse thereof. For if it be good, the dwellers haue a good colour, they be healthye, constant, well sighted, light of hearing, of cleare voyce, and quicke witted, as in the moste part of Wales and the Marshes may be perceyued, and as at the worthye Castle and towne of Audlawe I haue iudged.

Audlaw an excellent p[er] town & healthful seate.

Hence Hippocrates found forth that diuerse countreys did bying diuerse humours, chaunging the temperatures of mē, & so consequently y manners. The same also Galen affirmeth, vnto which maye be added forth of Merula by y authority of Mont. y the pleasant seate, fine building, & clean keeping of y surserie, hath not a little anayled to the benefite of the body & minde, for that was the onelye cause (sayeth he) that the Athenians were wiser and healthyer than the Thebanes. Altho the which most plainly sheweth howe needefully it is to be considered, as wel for the benefite of the minde, as for the comodity of the body, whether ye labour abroad, or rest within.

Lib. de acc. aquis & regionib.

Lib. quod anim.

De sanitate tu.

Why the Athenians were healthyer and wiser than the Thebanes.

CHAP. X.

What exercise, trades, labours, artes, and pastimes be good, meete, and profitable, not onely for Nurses but also for many others.



Lib. 4. ca. 6.
De munda vale.

What exercises be best for Nurses.

The Persians that were noble, disdained to worke vpon wool, because the glorie of their country consisted in silke and not in Wool, as other doth.

An olden Rome much vrayled.

The exercise of labour that the Nurse shall vse especially of the vpper partes (as writeth Actius) must be meane and moderate, as that that will cause a flourishing colour, but not extreame sweat (as Galen would haue it,) least as thorough too much idlenesse the actions of the bodie and minde might be ouer dulled, so thorough too much labor the bloud might be ouer chased, and so chaunge the grace and goodnesse of the milk into woyle.

The exercises that are best, as sheweth Plato, Clemens Alexandrinus, Iohannes Iouius, & Oforius, is where the minde is exercised with the body, and it may be deuided both into labour and play.

The labours that be both decent and profitable for gentlewomen are these, most meete in my minde, and also in daylye vse with many, as spinning of Wool on the greate compasse Wheels, and on the rocke or distaffe, wherewith I would not that any should be so daintie, as to be offended thereat, (as Sigambis the Queene) and the reste of the Persian Ladies were with Alexander the great (of Quintus Curtius remembred) disdainning wollen workes, but rather to commend and vse them as an ornament, and benefit of god bestowed vpon our flourishing countrey, surpassing all our princely neyghbours.

And therefore politike princes of elder time as you may read in Dion, Gordonius, Foxe, and Grafton, caused their own children as wel as their household, (in place conueniente and time vacant) of the woman kind, to worke vpon wool, that through their example the whole kinde might to their greate and vni-

ueria.

versal advantage be entised to do the like.

Which as I haue heard, a most honorable and learned counsellour of late did affirme, that in this lande some time the custome was, when vertue was more practised, and vice lesse vsed, that the Princes daughters did present their parents euery new yeares tide with linnen and wollen cloth, of their own making, which laudable and profitable trade in the beutifull Isle of Anglesey in Northwales into yarne, of euery woman almost is so cunningly handled dayly in the towne of *Betwmaru*, and woorthy countrey there abouts, that no Sattin threed is either finer or stronger, although the wool in Staple, excēd not much the Beake, vnlesse my memorie sayle me. Not omitting such as can the *Persian*, *Spanish*, or *Italian* working of silks, as spinning, twisting, twining, sowing, imbroyding, areling, counterleyting, drawing, raising, parling, buttoning, &c. or the French & Mallons, as the making of *Morsteds*, *Chālets*, *Pockadowes*, *Saies*, *Doornicks*, &c. for the which exercise *Porwich* & *Sandwich* deserueth greate commendations: or the making of fine linnē, as in *Cheshier*, *Lacashier*, *Porkeshiere*, *Lincolnthiere*, *Harfordthiere*, *Salopthiere*, and *Pommouththiere* is vled. For the which their endenours, diuerse of our woorthy dames of late, deserue no lesse prayse than the *Lidian* Ladye *Arachne* did of olde, of *Plinie* and *Polidor Virgil* so greatly commended.

E. iij.

Chap.

CHAP. XI.

A distinction of the foure partes of Musicke, and what kinde of dauncing is tollerable. How women ought to be careful in their behauiour. The benefit of exercise, with the best time to vse it.



Thus as you haue hearde what labours are meetest, to whome they appertayn, to kepe them from idlenesse the pursue of all vice: so the sportes, pastimes, and exercises moste highly commended ensue.

And as for sportes and pastimes, comely dauncing is most comended, as wel for preserving the healthy spirites, as also for strengthning the sound bodie (as affirmeth Lusitanus and Montuus) furthering the vig. branches of Prudence, as proueth sir Thomas Eliot in his Gouvernour: let the doggish Philosopher Demetrius, with his precise disciples, neuer so brawlingly prate to y contrarie, seeing David had seauē sorts of dancers, as the sacred writte testifieth. For seeing that the pursue remember (sayth Eliot) the goodnesse of womens natures, which is, to be milde, feareful, gentle, tractable, trustie, of sure remembraunce, and shamefast (as Viues affirmeth,) vsing only that kinde of Musicke called Doros, where neyther desoymitie is practised, nor wantonnesse enticed, but rather these vertues (as sheweth Erasmus and Fuchsius) as prudence, modestie, sobrietie and policie, in Barrenets, Hauions, Galiardes, Sturgions and Roundes only.

The other three partes of Musicke (as Lidius, Frigius, and Gouicus) because they sturre too vehement affections, and doe bying

De feb.
De 10. va.

Ed. de regim.

Reg. G. ca.

Of vertuous
qualities in
women.
What kind
of Musicke
is tollerable,
and what is
not.

bying diuerse vnseemely formes to the bodie, I thinke altogether vnnéete, but to persons & places wher it appertayneth, as Eumelia to Tragedies, Cordax to Comedies, Enopile to men in armour, and Hormus to yong men and women.

In the elections whereof, I woulde they shoulde be circumspect, bycause Saint Augustine in the primatiue Church did utterly discommende the Idolatrous and lasciuious vse thereof, had frō *h* Infidels, from *h* Heturians (as Liue testifieth) as some worthy & learned Diuines do at this day, fearing least the like euils might ensue: for a light faulte in a woman that desireth credite, is euery where curiously noted: and once iustly defamed, neuer after recovered, nor of the vertuous so highly esteemed: as contrariely suche as will subdue their appetites from vanities to vertues, of the godly and Saints be onely and alwayes accepted, by Lucretius thus commended:

Lib. 5.
What kinds
of dauncing
both the olde
and new
diuines disa-
loue.
Euerie man
marketh wo-
mens man-
ners, but no
man lokech
into his own.

They therefore that can vanquish, and
these banish, from their minde.

Lib. 5. de vit. nat.

Would you not compte them worthy, with
the Gods a place to finde?

Other exercises, as walking, running easily at Race, at grins-
tole ball, boules, riding on horseback, wagon, chariot, coach,
ec. I wil omitte. partly bycause it may be gathered, whiche
according to euery degree be honest, meane, and moderate,
and partly bicause dayly custome doth teach, what exercises,
trades, labours, and sports become Purser best, and what few
of state Coches, and not euery dallying Dame that vseth not
to attende vppon the Quēnes highnesse, nor by reason of fee-
blenesse.

Nowe what benefite doth come of exercise, for the of
Fulgentius

In Phil. Lib. 4.
In Epit. 4.
The benefit
of exercise.

Fulgentius, Valescus, and Desiderius shal be shewed. For exercise, (say they) is the preserver of mans life, stirrer vp of naturall beate, quickner of slepye nature, consumer of superfluities, strengthner of the partes, death of diseases, banisher of euiles, medicine of the Crachy, the gaine of time, the debte of youth, the ioye of age, the helper of health, the vanquisher of sicknesses, and of all Idlenesse and sinne (I may say) the Conquerour, and of appetite the very minister.

When exercise
is best.

The times beste for exercise (as teache Hippocrates, Galen and Auicenn) is when the meat eaten is perfectly digested, whiche you may knowe easily by your vyne: for if it shal bee cleare lyke running water, it shal shewe in digestion, (as affirmeth Actuarius :) if too highe coloured, ouer concocted (as testifieth Egidius,) if like Amber, sufficient, as sayth Doctor Recorde: but if you trauel after or befoze, the bodie shal be filled with rawe iuyce, or replenished with pale choller (as Galē testifieth.)

Lib. 1. de vrmis.
Lib. de ind. vvi.

Lib. de vrm.

Lib. 6. de sa. tuem.

Lib. de Euch.

Hence most sort of sicknesses are ingendred as he proueth.

CHAP. XII.

What meates ingender euill iuyce, with an Argument therof



Meates that ingender euill iuyce are especially of one of these thre kindes, as eyther Melancholyke, Flegmaticke, or Cholericke (as testifieth Galen.)

Nevertheless, here might rise a question, whether such grow of the nature of the meat, or of the receiuer (as Trisianus supposeth,) bycause Moses sayth that whatsoeuer liueth, is meate for vs, overthrowing thereby all Paracelsians. And Galen proueth, that honnye taken of

Lib. de euch. & cacbo.

In a B. par. gal.
Lib. 3.

Gen. 1. 9.

a cholerike person, doeth engendre choller, of a flegmaticke olde man good blond, *2. de Sa. & pff. de alim.*

Furthermore, we see that Stars feed on Hemlock, and are nourished, but mankind poisoned, as was y^e Prince of al Whi-
losophers Socrates: wherby we may gather, that euil humors doe not onely growe of the temperature of the meate, but as wel through the fault of the receyuer. For if the natural acti-
ons contayned vnder the latitude of health, shall overcome y^e meate, it is turned into nourishment: as popson did in Napel-
la: through dayly custome, in the Stare, by reason of abūdāce of naturall heate, and through want in the Ierusalimites and
valiant soldiers that serued vnder Niquela: in the Indies, and them of the lowe Countries, the one sort feeding vpon Todes, carrion, and filthy dogges: the other vpon Rattes, Mice and ozdure: so that where the nature of the receyued doth whollie
ouercome the receyuer, as it did in Socrates, there it is turned into popson or vnto vnnaturall humours (as Fallopius tea-
cheth, if the quantitie be small, or the matter and qualitie not exceeding, as it was in the cholerike, of Galen afore menti-
oned, by the Bee and the Spider also verifed, the one gather-
ring honny, the other sucking out popson, and that for the of one and the same floure.

A reasonable
answere.
Iosep. de bello.
Iudae.
Pet. Mart.
in Decade.

De simp. med. fac.

CHAP. XIII.

Of the regard that Nurses must haue to their feeding.



The free and ciuill Nurse shall be there-
fore circumspect that she eate alwayes
suche meates as will engender good
blond, and such be they, as are of mean
substance, neyther too thicke nor too
thinne, too hard or too brittle, too clammy
nor slippery, too as Hippocrates, Galē,
and Oribasius teacheth.

Pri. de diet.
Lib. de ench.
Pri. cap.

¶

And

Lib. de Sen. su.

3. de Aliment.

And those also which be of meane temperature, as neyther to hot nor to colde, to moyst nor to drie, to rawe nor to parched, to much broyled or fried, taken in due time and order, & voyde of al excelle and contrarie properties, that they maye the better be receyued, altered, and digested (as Iohannes Valuardus testifieth) leauing no corruption in the stomacke, leasse from hence euill humours might be ingendred, causing euyl milke, through which (as Galen testifieth) he saw a certain infant's bodie replenished with sleekes, as I and other Physicians see dayly.

CHAP. XIIII.

What meates are most vsually eaten ouer all England, and whiche be best not only for Nurses and children, but also for al others.

Wholesome
meates.

The meates vsual with the nobles; honorable and worshipfull of this our plentiful lande, is breade made of fine wheate flower; neyther to crustie nor to crummie, to nowie nor to stale, to salte nor to sowre, which the Purues of the noble and worshipfull shal vse with any of these meates following, as the fleshy of quillon, young Biefe, Kid, Lamb, Veale, Pigge, Conney, Capon, Rabbet, Turkey, Henne, Chicken, Feasaunt, Partrieh, Kalle, Curlew, Pigeon, Quot, Dottrel, Snipe, Godwite, Picken, Wappel, Bitter, Warton white and gray, Eowill, Parwelle, Plouer, Woodcocke, Blackbierde, Thrush, Lark, and in these all clowen fowes foules, whether they bee wilde or tame, excepting Quailles, as well by reason of hidden property, say some, as manifest qualittie say other, to Mesue. Of fishes, Troute, Cranes de dulce, Bream, Barble, Cherrin, Bearch, Roche, Pike, Biet, Burnet, Whiting, Smelt, Walder,

Cap. de agrib.
gerch.

Hais, Cod, Loch, Hammon, hole, fresh King, or wel water-
red, all or any of the whiche moderately taken, and at ordina-
rie times, or such other as bath sinnes and scales, ingender
good bloud in any body of sounde estate, as also by Moses to
chilozen of Israel was willed: and so shall drinke of Ale, or
bere ale wel brewed, by Hellsus and Iohannes Placotomus
mentioned. But w^hine Plato did utterly forbid the Grekes.
Howbeit in my iudgement we may in these cold partes vse
it. And to the Purse at middle of dinner a small draught of
Calcoigne wine is not hurtful. So that she haue a temperate
liuer, otherwise I would not at all she should be receyued, and
then it wil turne the nourishment to liuely and pure bloude,
ingendring most profitable milke for the Infant,

Leuit. 12.

*Lib. de Tuen. va.
De nat. Cer.*

12. De leg.

CHAP. XV.

How ware Nurles must be in taking of medicines, that they
marre not themselves & the childe also through aduise of
vnlawful practitioners.



Thus lest we might seme ouer tedious in y^e choice
and order of a Purse: hir sleepe and watche, soli-
bleness and costiuenesse, must be meane, as it wil
if the premises be duly obserued, with the consi-
deration of that that followeth. But the sleepe and watche of
the Purse and y^e childe, following both together shal be shewed,
as here present we wil expresse, that if she happen at any time
to be ouer solible or ouer costine, she shall not without coun-
sel of the learned and expert Physitian, send to the Apothicarie
nor take forthwith violent medicines of euery presuming pra-
ctitioner that offereth himselfe each where; bayne Paracelsian
fatling dame, and only or named Chirurgion, or Apothicary,
that intrude themselves into this facultie, which of al other,
(as sayth Moses, Tobias, Salomō, Sirach, Mont. Proper. Plinie
and innumerable others) is most noble, learned and excellēt,
euery where now a dayes too common, and too shamefully sus-

*as the blinde
can iudge no
colours, so
the ignorant
can giue no
counsel.*

*Gen. 3. 8,
Lib. 2.
Lib. 7.*

feed, not only by the Censures of Whitch, but also of the Prelates, Judges, and Justices: vntil there be no accounts to be made of their othes, nor regarde to the princes lawes, destruction of the people, or consideration of the maintenaunce that so needefull and worthy mer shall ensue, if such blinde bittels, flattering fellows, trotting trulles, and wilful murderers, be permitted not only to robbe the common wealth, flander the arte, and prolong diseases, but also to take the benefite due to suche as therein by our lawe are for their merite worthily admitted, learnedly commenced, and by our Vniuersities appoyned, and that haue taken their othe to deale iustly therein.

Note for the
Queenes
Maicstie and
hir Counsell.

Now for as much as to your Maicstie it is known, and to your most prudent Counsel, I trust in the living Lord that for his mercies sake it shall be redressed, as in other Ciuill countreyes it is, with death, banishment, bondage, pillorie or whipping without fauour, seeing that this kinde of Secrete is farre worse than cosining, cutpurcing, or roging, for limme and life it destroiethe, by obozting, barening, popsoning, dissecting, and vnskillful dealing, let some vpholde and protect them neuer so much.

4. p. Ther.

And therefore the Nurse vpon great neede shall take suche medicines when she is bounde or the childe, as we call after Galen, *Medicamentum*: Tralianus following him, *Unguentum*: hole some clenfers. And when she is ouer lose, such as are easie binders: and these both shal be rather used as meates, and of meates slippery and binding, by the aduise of the learned and expert in Whische, than by vntoxted drugges and simples, or Apoticarie ingredience, which although perhaps she might wel away withall, yet the Infant doubtlesse may receiue no final hurt, as wel presently as long after to ensue.

CHAP. XVII.

What meates and medicines they bee that in hyr neede the Nurse may vse safely, to kepe hir solible, or any others, and also to binde.

The things whiche soften the wombe, and that doe binde the belly (as Dioscorides, Cornelius Celsus, Theophrastus, Mathiolus, Amatus, Lusitanus, Fuchsius, Pineris, Turner, and Dodoneus teache) are both easiest and safest, moderate walking immediately after meate, brothes made of fat beale, fat Chikens, fat hens or capons, or of pong Porke, hauing in the stuffed of these herbes, Mercurie, Mallowes, Oris, Lettuce, Spinage, Endiue, Buglosse, Borage, Parietice, Violets, y iuyce of Damaske Roses, &c. Cicers also in broth, buttermilke, swete Prunes boyled in hony & water, swet Almonde milk drawn with the aforesayd herbs, & Barly water, Meth likewise or Methaglin drunk first & last, whose making I iudge to be better in Wales and the Marches, than that described by Placotomus. Also Medlars, Peaches, Cherries, Grapes, Pomgranates, rasins, damaske popynes so they be swete, butter and breade in the Morning first and last walking after, not only good for them that be infected with the Stone, but also right profitable to preuent it and the strangury, as is wel proued. Apples roasted and eaten with a little Fenel seed cold at going to bed &c. And of binders these may be accounted amongst the easiest and safest, pappe of water and floure, or of fine starch: or of milke and fine white paper, beaten to powder and made pappe, egges harde roasted, or boyled harde in red wine or vinegre, meates drye of nature, & those rather roasted than boyled, conserue of Quinces, or redde Roses, Marmelad, Sloes roasted, soure Prunes boyled, taken afore meate, and last at night, old cheese roasted, Almonds sodde with honny untill they be blacke, Coriander seede brayed and

Somele things: Very good Methaglin made in Wales but especially at Ludlawe. De mulf.

In easie and good remedy against colic, Riucelle, Stone, and strangurie. Binding things.

doth binde the bellie.

We haue here as wel plainly as most briefly and orderly shewed as much as needfull ye is possible, what regarde is to be had of Nurses, their maners, customes, diet, &c. whiche I hope shall effectually be considered, and thankfully accepted, for as much as a great part of the healtbe, strength & welth of hir and the child, thereon dependeth.

CHAP. XVII.

Of the kindnesse and loue that shoulde be in a Nurse, and of the requiting thereof. A supposition whence often times the strife betweene the childe and the mother doth arise.

That nurses ought to be kind, and parents thankful.



His yet alwayes resteth, that the Nurse bee curteous, louing and kinde to hir suckling: for of the good affection of hir foster father and familie, groweth the naturall loue of the childe and his friendes to hir and hirs afterwards, as in Wales, Coznewall, and Ireland is dai-

Libe Amica.

A cause supposed of the trouble that oft hapneth betweene the child and the mother, and of certaine obiections.

ly scene, and of Tullie willed: as contrarily many iudgeth (no causes mentioned hindring them of Nursing their owne children, but rather idlenesse, delicacie, or wantonnesse,) that the great and often unkindnesse, disobedience, and vnlawfull futes betweene the child and the mother issueth.

For, to beget the child is no paine to hir, (say they) but pleasure: to conceue in the womb, than liking power, gods work: and to deliuer it in due time, hir owne safetie, the eternall his prouidence: but to holde and beare it in hir feeble and weake armes, to swaddle it dayly on hir louing lappe, and to giue it sucke with hir owne most tender breaſtes, I affirme wth Tacitus to be a manifest and vndoubted token of absolute kindnesse and friendſhippe. For (as Ennius sayth) when is a friend tried but in aduerſitie: and who I praye you hath moze neede than the infant, who what through nature, custome, and diet from the birth, can neuer after be vnmindfull nor vntankeful for ſuch motherly frayels, vnleſſe he or ſhe be graceleſſe?

Seſſio



Seccio Secunda.

CHAP. XVIII.

Of the Babe new borne, endued with the things natural, & what they be. What kinde of women should bee with the sickely wife at hir daungerous trauell. The benefite that some fathers get by their childrē crying at the birth. How the infant new borne is to be handled of the Midwife, and what Bath is good for it.



¶ In therefore we shal proceed to the Babe new born, endued with the things naturall, as elementes, complexions, humours, members, powers, operations, and spirites, in my tables sufficiently defined and deuised (as Hypothesis to this presente purpose,) in *Bathes Aide* sayd layd, for al them that desire the knowledge of their composition.

Wherof man is made.

¶ Let Paracelsus with hys followers neuer so foolishly sabel to the contrarie, of Erastus so excellentlye confuted in Latyn, and by Kinder in Englishe, that I neede not to stay therevpon, but to shewe who ought to be at the painfull and daungerous deliuerie, bycause Reynolds hathe not spoken of it. And that a fewe rather of godlye, experte and learned women (as wyllth Mokerus,) as I hearde of a noble yong Countesse of late, much

Erastus contras Paracels

De part. bcm.

who ought to be at the birth.

Lib. 1. de inf.

much to his prayse, than a rude multitude, given eether to fol-
lie, banqueting, or braverie, as in the townes of the weaste
countrie is too much vsed. But of all other the North partes
of late yeares surpassed.

The crying
of the child
at the birth
profitable.

Howbeit to such as haue long and painefull trauel, manye
are requisite, which in colde and drye women for the moste
parte happeneth. The infante if it wepe a little, then
(as sayth Auicen) it shal not be vnhollesome, nor to many fa-
thers irkesome, but rather ioyfull newes, the case in our co-
mon law is euident. And good if it licke a little honny befoze it
sucke after it be bathed or washed.

Lib. de tu. sanita.
1. de Sani. tu.
Cap. 16.

In pract. ca. de
nut. infant.
Rader. Lib. 3. ca. 9
Lib. de inter.
affict.

And in this, sayth Montanus, we differ from our elders, for
we neyther sprinkle them with salte (as Galen and Auicen
willeth, and as by Ezechiel it appeareth) the Jewes vsed, nor
spryed on them Virtile leaues, (as Gordonius appointeth.)

a good Bath
for the Infāt
for diuerse
causes.

But our mannerly midwiues doe washe them in a Bathe of
warne water, of Clemens Alexander commended for foure
especiall causes, that is to wit, warmenesse, clenlinesse, helth,
and pleasauntnesse. And of Hippocrates for a great helpe vn-
to growlsomnesse, largenesse, and talnesse. Which Bath if it
containe ten partes of running water, and one of new milke
from the colwe, and haue a fewe malowes putte in befoze it
be set on the fire to boyle, or a little Sallet oyle after it be ta-
ken off, when it is but luke warme, in my iudgemēt that wil
be best, or for lacke of Sallet oyle, swēte butter, as some of
the finest sorte forth of Cities and townes do vse. And when
you haue trimmed it vp, wipe it with very soft clothes, ayzed,
or thorough dried. Then sticke vp the foreheade, or for fronte of
the tower and ampie of Reason and Sapience, ouerclapping
your handes befoze and behinde vpon the rounde heade, trea-
surer of al Science and knowlege. After cleanse the common
Emunguaries or purging wayes, as the eyes beholders of
things celestiaall, and witnesse of things terrestriall: the
eares triers of songs and times: the noleth, its clenlers of the
braine, iudgers of smelles, & recepuers and deliuerers also of
the

How the
child newe
borne is to
be handled.

the winde: opening also gentlye the mouth, looking if it bee free of tong the glorifyer of God, tryer of tastes, and Ambassadour betwene man and man: prouing also if it wil empytie the bodie. Then lay it vpon your lappe saure, tender and strait, placing euery limme and toynt right, for as yet it will be as pliant as ware for all good forme. And cut not of the nauill string, as Ezechiel sayth the Ietues did, but knit it with a threde fast, and annoint it with oyle of Roses, or sweet butter, and let it fall away of it selfe. Cap. 16.

Nowe if you be desirous of a patterne of the finest shape, as you haue alreadye noted of the beste temperature, this following is of the beste forme, according to the iudgement of Policletus, Plinie, Vitruuius, and Montuus, whom I followe most of all other, yet not as a translatour, but as a collector. And by the three dementions Geometricall it is tryed sayeth he, that is by length, breadth, and thicknesse, beginning firste with the heade as the worthiest part, because it is the Tabernacle and mansion of the immortall soule, of science & all vnderstanding, and of art before al the artes the iuuentor, as writeth Hippocrates, Plato, and Cicero, vnto whom Galen doth subscribe, Clemens Alexandrinus, S. Augustine, Melancton, and Vassellius, with Columbus, Fuchsius, Fernelius, Paparilla, Bullinger, and Banisterus, which head, if it agree with the waste in compasse, as our Prince doth with his subiectes in vnitie, then it is right. And the face, of miracle the mirror, if it contain from the upper part of the forehead to the lowermost part of the chin, declarer of fruitfulnessse or barrenesse, the tenth part of al the length, it is iust. And it is diuided into three equall portions: that is, from the uppermost part of the foreheade to the neathermost parte of the browes: from the neathermost part of the browes, to the neather moste part of the proethylls. From the neather moste part of the proethylls, to the neather moste parte of the chinne. All whiche portions of the face described, agreeth with the
G.
hande,

In Theat. mundi.

haire, from the ende of the longer finger to the wrist, and is also the length of the foote.

Hence appeareth the error of Peter Bounshian, who affirmeth that it containeth but halfe a foote. But as the whole is equall to the face, so parts of the fingers doth agree with the mouth, as namely, the greater bone of the thumbe with the mouth wide open, and is equall to the space that is from the neathermost part of the chinne, to the neathermost lippe: and the lesser bone is of measure with *nasaxe*, which is the space betwene the nose ende and the upper lippe; whence the beare groweth, that no we a dayes is so muche chearished of Galants, and is termed after the Spanishe phrase *Moncheaheos*. The greter bone of the long finger is like to the breadth of the forehead. The two lesser are equall to the length of the middle finger.

The length of the nailes are the fourth part of the length of the fingers. And the thumbe agreeth with the little finger in length. The other two of like length betwene whiche the middlemost finger obtayneth the greatest length, as the man in state of best forme here described: although I knowe seldom fownde in this our age, of too untimely coupling, of the height of sixe foote after the Geometrical foote, consisting of foure little handefuls, every handefull of foure fingers, containing in thickness halfe alwayes of his length, so that you measure him about the breast.

The eight part of the length is from the chinne to the top of the croote of the heade.

The sixe from the toppe of the breast to the neathermost roots of the eares, and that is the measure and space of the foote.

The fourth from the toppe of the breast, to the toppe of the heade: And that is also the measure of the Cubite and brace.

But

But as such as be of greater stature please not the Countesse
Castillo, as he telleth the Courtiers, by Donbur Clearkemaster the Deane
to Latine mosse excellently translated, as Garter whiche of the Arches
are of height 7. Cubits, nor I say Dwarffes, Pigmeys, Hills
ponds, whom Homer, Plinie, & Strabo affirme, to fight with
Cranes. These being in state of greatest growth past their
height two foote and a quarter, neither yet those monsters
mentioned of Hippocrates and Iacobus Silvius, that are be-
gotten in Asia, as the Nacrocephali, Phasiani, Monoculi and
Ciclopedit.

To be shorte, althoughe after the common opinion, the
lengthe of euery one of iuste proportion is the bredth his
armes stretched abroade betwene the two formost fingers
eies: yet it both not proue that comely greatnesse, defined desired
of Vigetius to be in valiaunt and puissant Souldiours, as by
the Page of the late noble Marques of Portsmouth ap-
peared, and by the proper Crome of the prudente and noble
Carle of Suffer; that I saue attendaunt vpon his honour
at Buckstones, being both according to their stature in ethe
proportion answerable. So that we conclude, that wylth
semelye forme muste be hadde a goodlye hodge, endued wylth
valour to the graces in mankinde answerable, if persons of
best constitution and frame they shall be accounted: when
as the reasonable Soule is but the Image, (as sayth Hugo)
of the mightie creator, as the semelye bodie is the shadowe
of a wise minde. All whiche if you seriously marke, you may
knowe easlye, not onely this heauenlye Idea, of best na-
ture, shape, and temperature, endued also consequentlye al-
wayes after nature with due reason, enclined likewise
to better manners, as Hippocrates, Galen, and Auenar
teach.

For as nature doeth ever make the forme of the bodie
nate and agreeable to the manners of the minde, so also
Lib. quod Anim.
vfu part.

I knowelege
beneficial for
diuers kinde
of artificers.

you maye iudge hereby of all counterfeites, whether they be
grauen, carued, wrought in Arrays, in Embroidery or painted.
A paterne doubtlesse for all suche workemen mosse accep-
table, when as artes do but counterfayt nature. And no mar-
uel, although men can do things right marvellous and excel-
lent, yet is there none, no not one, that can compare with gods
working, the everlasting worker, no not althoughe he would
excel (as sayth Lawne,) Apelles, Timantis, Pigmalion, Lisip-
pus, Xeuxis, Archites and Albert.

In theat. mand.

CHAP. XXI.

What deuises some dames vse for forning of their broode.
Of the abuse that old Priests had in Christning, & wher-
in Baptisme consisteth, and how death cometh. Of the
worthinesse of children, with a brieue mention made how
they bee provided for. The causes (as some thinke) why
things be so deare in these dayes.



Once therefore these ouer curious and
daintie Dames, are not vniustlye in
this place to be detected & reproued, &
be not contented with the Lordes do-
ings, that their babes bodies be fra-
med righte answerable to their natu-
rall temperature, healthy, seemely, and
comelye, but they will take his om-
nipotent power, and heauenly office
forth of his most righteous handes, as farre skilfuller, (they
thinke I wene) than his everlasting wisdom, vsing instru-
ments and trickes of their owne trifeling and toyish inuenti-
on, as Blasers, Masses, or bodies, made eyther of paper
bodies, plate, or Cardes, &c. to make them slender, althoughe
by

by nature they be framed rounde and handsome. *Cap. 1.* Not know-
ing or reading gods indignation for so heathenish an action,
notablye well exprest of the diuine Prophet Esay, and to be
abolished of Christians (sayth Viues,) bycause (as Saint Au-
gustine writeth) it is the worke of the Diuel: neyther howe
that thereby they shorten their childrens lines, in hindring
as well natures operation by bringing diuerse obstructions
and infirmities to the parts, but also causeth forth most stin-
king breathes, copper faces, redde noses, riuelled skinn, taw-
nie coloure, and lesse fruitfulness.

And no maruel, for as Tullie testifieth, to strine against
nature is to strine against God, of the whiche in the ages fol-
lowing shall be further mentioned for the of Democritus and
Plautus, let Cirus the *Lib. de Senect.* Persian Monarch & Ethnick prince ne-
uer so greatly commend it. *Xenophon, 8*
Cirap.

So that I wil detain you no longer from swa-
ling by your Obely and gracions babes in sufficient clothes, *Colde hurt-
ful to infants*
for colde is enimie to growth, whiche made Galen to mislike
the order of the Germanes of those dayes, that vsed as some
as their infants were borne, to put them, as the Smith both
red hot Iron into cold water, hazarding both the naturall *Pri. de sensu*
growth and strength, as he affirmeth. *a foolish cus-
tome.*

The like foolish order I haue seene some of the old Priests
observe with vs, when they Christened, putting the babe to
the bottome of the fonte, not knowing belike what mo: the
Hippocrates sayth, that all sodayne mutations be most dan-
gerous, no: that Baptisme doth not consist in the Element &
abundance of water (as Bonauenture and Bullinger doe
write, wherein the childe was overwhelmed, but in faith and
regeneration, whereby we are borne spiritual a new, as the
Ethiopian was, mentioned in the Actes: and obtaining the
forgiuenesse of sinnes, are adopted the children of God, and
made inheritours of the heauenly life: as by the doctrine of
the Scripture, and them that were of the primatine church,

*Baptisme
defined.*

*In. 4. Mag.
Dist. 2. Quast. 2
Decad. 5.
Iohn. 3.
Rom. 6.
Act. 18. 10.*

*Sacraments
witnesses of
the truth.*

Ch. 14.

appeal

appeareth if Terullian were ours, as if you reade bys woordes
you may see Saint Augustine, Saint Ciprian, Saint Basil,
and other the Catholike diuines of oure tyme condemning all
suche Heretikes as deny the children of Christians to receiue
Chrystning, because they prepare the way to an infidelitie, and
to deny originall sinne, as this also is easie for al men to know,
that if the naturall heate within, shoulde be overcome of the
outwarde colde, the lining creature must needs perishe, when
as of the immoderate vse of Clemens death ensueth, as Galen
proueth, where he hath both reason and experience the summe
of all natural triall for his warrant as also in my Preface. De

De Elementis:

Elementis both appeare

caucat in
Chrystning.

Henceforth therefore I thinke this will be omitted for, who
knowing the extreame folly, great hinderance to the growth,
and daunger of the deepe ducking, will beare therewith. I thinke
verily not a barbarous Scythian, but that he loueth his owne
childe better, for as Euripides testifieth, to all men, their chil-
dren is their ioy and a yokeship to their parents (as Salomon
saith) And the gifte and heritage that commeth of the Lord, as
the verie Prophet Dauid witnesseth.

Psalm. 124.

Although the lawfull number whereof, well broughte vnpa-
(or else as the prouerbe is, Better ynborne than yntaught) let
no man thinke himselfe the poorer, but rather a greate made the
richer, and the worthier member, forasmuche as only in Isaac
alone, all yf sayd were, not only blessed and multiplied, but all
the kindreds of the earth also were sanctified. And by the sacred
writing in the honorable estate of Moyses, so highly in the
Scriptures commended, and so cunningly reasond of Cheli-
denius, Tigurinus, Lodowick Vives, and Peter Bonastian
guyen weales, are well and lawfully replead. Of the A-
thenians also manifested, as both by Plato and Aristotle is veri-
fied: although the Romans (as affirmeth Titus Livius) inuen-
ted plagues to scale away the youth of the Sabians at the first
beginning of their state, because they wanted women to en-
crease

Gen. 22.
Hab. 13.

Lib. 5. de republio
In Eth.

Tit. Liv.

1599

110

create their Citizens as Polidorus writeth, as the Beniamites
did by the Danioyelles that came to daunce in sylo, and the
Assyrians and Babilonians bought their wives; whiche
amongst the Sarazens and Arabians is still practised, but af-
ter viced marriages, regarding the reward their poylataries,
as the Spartanes didde them that begatte their men children, as
diuers Townes of warre both their males therein deliuered, cri-
ting them forthwith into wages.

Also the Infants base begotten, are Deputies of the com-
mon wealth, and of them thoroaghe charitable lawes pro-
vided for. Albeit such parentes are greatlye to be punished,
that of adultery and fornication make small accompt, as that
also of the poorest commons, that contrary to the antient lawes
marry, that is, before the woman be one and twenty, or thre
and twenty, and the man eight and twenty or thirty, and such
also that haue no occupation, trade, mystery, or worke of tenne
poundes at the leaste, besides in sight and apparell, for their
mainteinance in sickness, without peny or beggary of
wife and family, And yet I would not that any should thinke
that I maintaine either Stews or Brothels in this Nation,
Ire, or Countrey, or any other lowdenesse for them that
be single or married, but that I preferre both Saint Hiero-
me Virginitie before Marriage, especially in this popu-
lous age, bilene it be where men dwell, and that such
as neither Priests nor Men hath made chaste, make them-
selues, for the loue of the kingdome of Heauen, whether they
be man or woman, spirituall or temporall, free or bonde,
and then it sufficiently appeareth, the greate comforte, pro-
fite and worthinesse of well ordered and legitimate children.
And so miserye, impouerishment, or wretchednesse to
them that be able to keepe them, as some myserable
Priests imagine, especiallye of Priests and Ministers
children, affirming, that in time the number of them will
cause not only dearth and scarcitie, but that it breedeth in the

Church

*De inuen. rer.
Lib. Iudic. cap. vii.*

*De inuen. rer.
Lib. Iudic. cap. vii.*

*adulterers &
fornicators
would be
worse puni-
shed than by
the purse or
wearing of a
white sheete.
a needefull
lawe for this
time.*

*Virginitie
better than
Marriage af-
ter Saint
Hierome,*

Under ten-
nants raiſers
of rents.

Shude Propie

And Henric

Shude Propie

Shude Propie

Shude Propie

Shude Propie

Shude Propie

Shude Propie

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Shude Propie

Church great couetousnesse alreadye, and burdeneth diuerſe
parishes daylye, to be founde in them, that hath no ſuche fa-
milie, not only of the cleargie, but alſo of the laitie, the more
pittie. Howbeit the Wouerbe is plaine, that God neuer ſente
mouth, but alſo he ſent meat. And doubtleſſe this would ney-
ther be ſo coſtly, nor ſo harde for the poore commons to come
by, if rentes were not ſo raiſed aboue meaſure (by vnder Te-
nants alwayes moſt practiſed) one man to occupie diuerſe
mens livings, trades and miſteries, and that of the richeſt.
And the arable grounde into ſheepe paſture ſo conuerted (as
Moore plainly proueth) that although there maye none by
the ſtatute keepe aboue two thouſande ſheepe, there be yet
very manie that haue aboue tenne thouſande, and that doeth
transporte graine and other victuals when they ſee gaine wil
growe thereof, although the price do excede the lawe, and all
licence reſtrayned, into ſo raine realmes: neyther fearing god
that renengeth the crie of the needie, nor the Prince that bea-
reth the ſword of iuſtice, for the preſervation of al hir people,
according to the commodities of ſo worthy a countrey by his
highneſſe extended dayly for the maintenance of all hir chil-
dren, in health, wealth, and tranquilitie, as a moſte vertuous
Prince, which wayeth more the welfare of hir god ſubiects,
than the enriching of hir owne coſſers, counting the leaſt of
hir liege Babes within the compaſſe of hir owne familie, a
pattern doubtleſſe for al princes to practiſe continuallye every
Chriſtian countrey.

CHAP. XXI.

That the childe muste only sucke vntil his former teeth appeare. The office of them. And at what time they commonlye come, with the number and forme that be required, And how the decrease of the teeth sheweth, that the world draweth hastily to an ende.



He youngling if it be ordered (as you haue harde it) shall be time to giue it sucke, which shall only be his nourishment vntil his former teeth be bredde, the first instruments of digestion, and framers of pronounciation, not made by chaunce, happe, or fortune, but by the prouidence of the wisest euen the

The office of the teeth,

3. Phi. 2. de asu part.

almightie, as Aristotle and Galen affirmeth. To whome the sayde Galen consecrated those his diuine workes of the vse of the parts, as enimies to his euermlasting praise and glorie. By that famous cleark doctor Smith at his Anotomies so excellently and cunningly discribed.

Rufus, himnes

And these teeth will be broughte forth aboute the seauenth moneth, as Herodotus, Actius, and Montuus do witnesse.

At what age children breade teeth.

Howbeit I haue often noted it otherwise, as a yeare first, sometime thre quarters, sometimes moze, sometimes lesse, sometimes befoze they be born, as Boswels son had of Lawth, & Richard the thirde being vndoubted tokens of the murder and Tyrannie that after in time succeded, as Moore witnesseth. But the fewer they haue, and the slenderer they be, the shorter of life, as sayth Aristotle. Yet Tranquillus writeth that Augustus Cæsar had but fewe, and those slender & sharp, notwithstanding he liued 76. yeares, whereby we are taught not alwayes to coniecture with the Philosopher by the slenderesse and fewnesse of teeth, short life.

3. 4. Prob.

H.

And

Lib. de offib.

The number
of the teeth.A token that
the worlde
draweth nere
to an ende.

And they were in all in his time, as writeth Galen. 32. str.
tēne in euerye iawe, whereof eight be cutters, soure biters,
and twentie grinders. Althoughe sithence experience hath
proued that some hath hadde but thirtie, other some. 28. 26.
and diuerse that haue bene borne within this fourtēne yeres
only 24. But they are not to be numbred whiles the Infante
sucketh, no not untill the second and thirde age in some, as I
haue often marked, as I wishe all woulde consider, howe the
worlde draweth to an ende, and then they shoulde be neuer so
couetously bente, but rather stand in feare of their euil deds,
for the which they must yelde account at the generall iudge-
ment, where neither esioine, protection or wager of lawe wil
bee admitted.

CHAP. XXII.

Howe often Infantes shoulde sucke, what heedfulnesse
shoulde bee in the Nurse, aunswerable as the parentes
meane to haue them trayned. And howe for lacke of
cleane keeping of the Babe, Galen espied the vnquiet-
nesse thereof.

Lib. de sens. tuen.



De ryen. valand.
The custome
of the
Alborages.
Lib. de nat. Deor.
Lib. de edu. puor.
De princ.

Vicen thinketh it sufficiente for the
childe to sucke twice or thre a day at
the most, as affirmeth Montuus, for if
it shall be ouerfilled, it will be y more
sleeppe and droulle, the belly wyl swell,
and the vrine will be watric like to
gluttons & drunkards stale. And ther-
fore Ageneta doth counsel that we bee
space in giuing any thing againe untill it hath consumed that
that it had receyued before. Also Montuus declareth howe
that there be verve many deceyued in giuing the babe ouer
much milke. And therefore the Alborages had a custome (as
testifieth Bochas, Pulio, and Gueuara, that suche as shoulde be
Priests, might not sucke of the breste, but of certaine rades
that

that yielded a iuice like milke, thinking therby as men wholly led by nature, and not by grace. Also that they shoulde not be so fleshly bent, but rather spirituallye giuen, as it is verye likely, if ye respect it without grace or discipline. Yet for my parte, if any errour shall happen in the quantitie of the foode and propertie, as I confesse it will be harde for anye to define the iuste quantitie and qualitie, I had rather it should be in a litle to plentifull for yonglings, than anye thing to scant, and that it should sucke the breast rather than by anye meanes be brought vp, vnlesse ye meane for some singular cause to diminishe the naturall growth, wisdomie, and strength. To souldiers especiallie that be the verye rulers & Triumphers ouer nations hurtfull, as Vigetius affirmeth, wyth B. Riche of late in hys seconde parte of the Alarme to Englande, and as by the dignities giuen them by Agamemnon, Alexander, Augustus, Octavian, and Carolus Magnus, is verified to them that list to reade Darius Phrigius, Trogus Pompeius, Salust, Iustine, Quintus Curtius, and the Accidents of armorie. And that to haue a feeble, silly, and sickly bodie, is taken for an imperfection. And so the worthe governour of Bullen in my time there accounted it, not suffering dwarfes to enter into wages, as I wishe that children that haue their natural actions mosse strong, so to be preserued that to all vses they might be mosse mate, for by the actions, is ministred not onelye desirng, keeping, altering and expelling, or being ministred, ingendzeth, nouriseth and feedeth, as Galen sheweth wth all other learned in Physicke: but also the bodie is better inhabled, and the mynde moze perfected.

Valiant souldiers are to be honozed, & not contēd.

Sir Iohn Bridges
Lorde
Shandoy.

Howbeit the Nurse (if she doe as shee oughte dutifully see to by charge) shal best appoynte this quantitie of milke, as all other things in order, the times of sleepe, of chāging the clothes, laying in the cradle, not to hardly swaddled, of taking vp, &c.

H. J.

Observing

Observing alwayes a meane in every thing, with a good custome and grace, in all these and such like, with great regarde of the cleane keeping of the bed, Purcerie, and appa-
rell. For, as Galen declareth, he sawe a certaine child greatly disquieted, which the Nurse neyther by dandling, putting the pappe to the mouth of the infant, nor holding it forth to see if it would vnloade the bodie, was ever the sooner quieted.

At last he beholding his bedde, swadling clothes and appa-
rell, founde them filthye, the childe it selfe vncleanely and vn-
washed, hadde wash it, as if it be dayly almoste, it will be the
better, in the water or Waime afoze prescribed, especially if it
be leane (as sayth Hippocrates) by cause that the partie that is
long kept softe and moyste, his growth will be the more, as
Galen affirmeth, and experience playnely proueth by the
goodlye personages of the people of Gloucestershire, & Somers-
setshire, and Dorsetshire, & such other moderate moyste
Countries, and wipe it cleane, and to laye it after in freshe
clothes, the whiche was no sooner done, the Babe fell on
sleepe, and had not onely a most sounde sleepe, but also a verie
long.

How the
growth is to
be augmented.

Lib 2. 3.
De tuen, valitu.

Gallant and
lusty people.

De sanita, tuen.

CHAP. XXIII.

At what time the childe may be weaned. & which ought to
sucke longest: of the duetie of Nobilitie & Gentilitie: The
regard that must be had aswel in the nursing of mē childrē
as women kinde, and what Bookes do expresse the same :
A commendation of good women.

De sani, mendu.

Lib 4.

De vna, mē, vut.



Hese therfore after Galens minde I thinke
good to be obserued vntill the third yeare of his
age. Holubest Paulus supposeth, that it maye
be well weaned from the Dug at two yeares,
and so the inhabitants of the Isles of Balcares be-
sed as Sextus Cheronensis writeth. Gordoni-

us, at thre yeares, and Montuus at foure yeares. But Eucha-
rius and Mokerus saith, that custome hath brought it but to one
yeare, and that is moste true.

Penerthelesse I haue known diuers sucke lesse than a yere,
many a yere and a halfe some two yeares, other two yeares &
a halfe, and some moze than thre yeares : whose bodyes and
temperatures, endued with reason, courage and desire, I coulde
greatly commende, as I do not thinke my selfe to say vnto you
the trnth to be any thing the worse, bicause I suckt so long, but
rather the better, considering howe my mother was two and
fiftie and vptwarde when I was bozne, (as I haue hearde hir
say.) And I do remember that I was able to beare a stole for
my god Purce when I would haue suckte. Notwithstanding
I do not appoiat euery one to suck so long. Yet I think it best
tht the old womans childe do sucke longer than the yong and
lustie Purce, the weake longer than the strong, the sickly lon-
ger than the healthie, the twinne longer than the loneling, the
male longer thā the female, the noble longer than the vnnoble,
especially if any of these causes recited do require.

Whose indouour in time (God apding, must be to rule all, if
he be a prince if of the nobles manie vnder him, if of the com-
mons as he shall be called and to obey principallie but one a-
line, that is, the soueraigne Paestie to preach the the Gospel,
to heale the sick, to execute iustice, to defende the frontiers,
to order Countries, to leade legions, to chase away enimies,
to guide Paues, and iudge causes marine, to tople in imbales,
to cōclude leagues, to reuenge outward iniuries, to invade fo-
raine foes, to repress home rebels, to defend and assist the co-
mon wealthe, to garde and protect princes committed as the
mightie Earle of Hbretwerry, right lopally and most warely
performeth. To giue iudgement on nobles, vnnoble consulted,
and in fine alwayes to deliuer faithfull counsell, and to maine-
taine and defend our only soueraigne and countrey, encreasing
the state with people, dominion, lande and customes, from time
to time as Tullie willet, and that with valiant hart, prou-
id.

Mistorica.
Mistorica.
Lib. de Conf. Vit.
Hu.
Lib. de Inf. de.

When the
childe should
bee weaned.

Who should
sucke longest.

The duty of
nobility and
gentility.

The noble
Calbot nez
uer vnnobly.

In off.

dent wittes, and lustie bodies, that can tollerate and beare all extremities expedient, and abide all seruices needfull, according to the example of our valiant, worthy and noble Progenitors, whom in time it wil be requisite to follow, if we meane to succede in their estate of holinesse, honoure and worshippe, or to aduance oure names from base condition to the title of Armes, and ensigne of Gentilitie, as Osorius politikelly writeth.

Lib 2. de nobilit.

What works
do shew how
men and wo-
men are to
be broughte
vp in ciuilitie

Womē trea-
ted for mans
comfort.

Of the com-
mendation of
women.

Whereof there will be no doubt, the Lorde furthering, if we haue from our birth the supply of al things needfull, as it is needfull, and when it is needfull, both by day and night to giue the Babe the Breast, regarding the daughters bringing vpp in Modestie, Honestie and Huswifrie, after the counsell of the Institution of a Christian woman: no lesse than the sonnes in all Ciuitie, Learning and Chivalrie, according to the instruction of the Image of Gouvernauce. But the woman is the good mother of all, and the only helper and comforter of man by Gods owne appointment, as in Genesis wee maye reade: And in Paradise God created hir, and called hir Eue, life: and as for man he called him Adam, Earth, bycause that of the slime of the earth he was made. Of whose worthinesse and dignities, if you be desirous to vnderstande, reade Plutarches particular treatise that he hath made in their commendation. Bochas, Saint Iohn Chrysostomes Homily vpon the beheading of Saint Iohn the Baptiste, Saint Ierome vpon the explication of the seauententh Psalm, Christian de Pise that learned maide, of the commendation of the feminine Sex, Castilio in his third booke of the Courtier, Peter Lawne in his discourse of the dignitie of Marriage, and Hake in his Touchstone for this present time, besides innumerable others, aswell Diuines, as Philosophers and Philosophers, that for the auoyding of tediousnesse I will omitte, bycause I thinke there is none so wicked as will dyspasse hys mother. And I will shewe howe onelpe pappe shall bee giuen in the daye at meete time, after washing and lighte rubbing, fricasing the

the bodie firste emptied of the common excrements about the
seauenth moneth, whiche shall be made after this sorte.

CHAP. XXIIII.

Of the maner howe to make the beste Pappe, of the vse
and abuse thereof: and howe the meane dyet is beste.



Take of newe milke a pinte, put therein
of fine wheate flower, so much, as be-
ing boyled, will make it thicke. Adde to
it the biggenesse of a Chestnut of Al-
mond Butter, or of sweete Butter, one
ounce of the beste Sugar not faulted
in the sunning, and then it will be the
better to digest, and the refuse not tur-
ned to the nourishment of the bodie,

The making
of the beste
pappe.

fining

the sooner and easilier emptied. For, that made of the milke
and flower alone, is somewhat slowe in distribution, and there-
with binding, as you haue hearde, being the very cause (as
I coniecture, why Galen doth discommend it. Neuerthelesse,
it is muche vled over all, and I my selfe was so fedde, my
Nurse hath said it, as I haue seen others of lively
spirite and sounde body, as wel in Maies and the Marches, as
in sundry other parties of this Realme and forraigne Coun-
tries.

Albeit where the Nurse hath milke sufficient, it is not to be
vled so often, for as Clemens Alexandrins writeth, there is
nothing pleasanter, or that better nourisheth, than the mothers
milke. Yet this I woulde were vnderstode, that children be
very apt to out breathe, and to dischest the moasures, humors
and iuyces of the body, both by reason of tendernes of habite,
and abundaunce of heate, as Galen declareth.

Paday. lib. 1. ca. 6.

4. de iurand. v. alen.

Wherefore

1. Apb. 3. 4. 25.

Therefore a plentiful trade of diet is and unto them, which thing olde Hyppocrates plainly proueth, saying: that such as haue much heate naturall, doth neede much nourishment, otherwise the body is consumed. Whobest Gelius hath noted forth of Varro, that the use of too much meate and sleepe doeth make child: endull witted, and slender of stature.

In all things
the meane is
the beste.

The common Proverbe therefore did not arise without a good ground, that saith, that Inough is as good as a feast.

And this as I thinke needeth not so strictly to be understood, that it should only be referred to nourishment and rest, but as well to watche and exercise: and in a worde, of all other things needefull, fully and briefly in my thirde Booke of Bathes, aide expressed.

CHAP. XXV.

Where infants should sleepe or reſte, and what commoditie is in a Cradle. The discommoditie of vehement rocking immediately after the childe hath satisfied hymselfe: Of the benefite of sleepe, with the causes thereof: And howe Aristotle was therein decciued.

The benefite
of sleeping in
a Cradle.



The place for children to reſte or sleepe in beſte is a Cradle, bycause that thereof may grow a threefold, commoditie that is, sleepe ſoner obtayned, the parties throughte rocking better exerciſed, and the infant ſafer from ſuche hurte preſerved, as by hauing it in bedde often hapneth. And this is y^e ſourteenth precept by Gordonius, to a ſurce appointed.

8. b. de Part. Hom.

Whobest with Eucharius I iudge, that immediatly after ſucking, violente rocking to be hurtfull, leaſt that thereby the childe ſhoulde be prouoked to caſte vpp his milke againe, or throughte ouer ſturring the body, it doe corrupte it in the ſtomacke, or make it paſſe too ſone into the ſoyntes and vyne wyges, cauſing as ſaith Montanus the ſtone grauell & goutes.

De

Of slepe likewise there is a threefolde necessitie: the firste,
that it may digest nourishment: the second, that the substance
of the body and spirit, wasted by waking, might be restozed:
the last, that it might quiet the instruments of senses wearied,
as Aueroys declareth: for if slepe were not, the sense perseue-
rance should perish, and so consequently the life, seeing that the
sense suffereth of the sensitiue, as Aristotle affirmeth, that he
felt of the seeler. Wherefore it is necessarie, that slepe should
follow watche, bycause rest followeth moing, and it is rest
that preserueth the liuing creature, for as the Poete sayeth,
That thing that wanteth rest interchangeable,
Can not abide and alwayes be durable.

3. de Coloth

*Moderate
rest preserueth
of life.*

2. de Ani.

For rest recovereth the strength enfebled, it also renueth the
members weakened.

Agayne:

O Sleepe thou rest of liuing things, of Gods accepted
cke,

Thou peace of minde, whome care doth flee, whome
weeryed bodyes seeke,

Thou cherishest their weeryed limmes, and doest re-
payre their payne. &c.

Paruellous therefore, and scarce credible is that saying of
Montuus, of a noble woman that he sayth he knewe, that for
the space of fine and thirtie yeares slepte not, and yet had hir
healthe, the reason whereof (as sayeth Velcurie) is eyther
want of naturall heate, most humour, or thinnesse of body.

In Anaf. mod.

Lib. 1.

*c. de Vigil. &
in som.*

4. Phis. Canon.

The efficient cause of slepe, is the meeting and drawing
niere of the heate naturall into the inward parts: for as Ari-
stotle and Galen teacheth, slepe and Watch are made accor-
ding to the moing of the naturall heate, bycause in slepe
the naturall heate is carped inwarde, but in watch outwarde
(as sayeth Hippocrates) to the end that it might help the parts
labouring, or else that it might further the action of the Sto-
make, Liver, and Vessels. Hence it is that in pestilent euils,

*The efficient
cause of slepe*

4. Phis. Canon.

2. Aph. Canon.

6. Epid.

3.

and

A good note
against the
pestilence &
poyson.

The materi-
all cause.

Lib. de Jomn. &
vigil.

4. Arb. com. 5.

1. de caus. Sympt.

de Phleg.

Hippocrates &
Plato in can.

Aristotle
confuted.

after poyson receiued, before euacuation, that we forbid sleepe. The materiall cause (to be short,) is either vapor ascending into the head, or of humors contained therein. And being wasted by sickness or old age, the sleepe is the lesse. Galien Aristotle both affirme sleepe to be the disposition of the heart, and not of the braine: wherein truly he was not a little deceived, seeing it is euident as Hippocrates, Plato, Galien and Auicenna doe proue, that it is the rest of the annuall actions, and not of the heart, for the breathing of it is muche more strong in sleepe than in watche, whereby we see, that the hart is not hindered in sleepe, neyther doth his vitall action cease: so that we may wel conclude in this point against the Philosopher, & our abused iudicium, that Sleepe is the disposition of the first sensitiue of the braine, and not of the heart, as he teacheth, and custome vseth, howsoeuer some yong students and old Duses in Philosophie haue iudged.

But this we shall passe over till an other time, and we will proceede to declare the length of sleepe, the wayes and meanes beste to obtaine it.

CHAP. XXVI.

The length of sleepe for infants argued, howe many wayes sleepe is furthered, that the Nurce in hir sleepe oughts not to bee disquieted: The forme of laying the childe in the Cradle: Of the considerations that muste be hadde of placing the light in the Chamber with the Babe: Of taking vp therof, and of the regard of his long standing.

Of the length
of sleepe.



The sleepe of children ought to be so much more than elder persons, as the heat and moisture is more in them, if so be that Soranus iudgement be to be followed, who appointeth the quantity of sleepe according to the complexions, that is, for the melancholy, because we wil begin with

the woꝛst, the colde and dry, four houres: foꝛ the Cholerike, the
hot & dry, five houres: the sanguine as he that is hot and moist
indeed accoꝛding to Galen temperate sixe houres: and lastly,
the flegmatike, being colde oꝛ moiste, seuen houres oꝛ eighte.

Howbeit Othonius Brunfelsius willeth, that al childꝛe shal
sleepe seuen houres, not so diligently diuiding the complexions,
nor considering the diuersities of natures: foꝛ if the colde and
dry ought to sleepe so much, the moist and hote ought to sleepe
moꝛe, so that ye see, that the hote and moist temperatures are
permitted to sleepe longer than the colde and dry: but chil-
dren are hotter and moister than any of the other ages, there-
foꝛe they shal sleepe moꝛe than any other, as their nature re-
quireth. To the furthering of sleepe there be diuers means, as
testifieth Velcurius and Montanus, beds, rocking and lulling
of the Nurse afoꝛe mentioned, as darknesse, silence, softnesse,
warmnesse, weerinesse, sweet cloths and clean by the louing &
painful Nurse to be considered. And we wil shew in brief how
the Infant in Gods name shal be laid down to sleepe. Yet foꝛe-
saue to them that may, that thꝛough the breaking of the Nur-
ces sleepe, milke be not depraied, digestion being hindered,
that there be an other had to rocke the infant in the night, and
to take it vpp and laye it downe as ofte as neede shal require.

The forme that Hippocrates, Hecsus and Placatomus pre-
scribe foꝛ laying down of the childe is thys, firste lay it on the
right side a while, then on the lefte: the same willed Aristo-
tle vnto Alexander: But on the backe little oꝛ none at all, as
affirmeth Montanus, leasse thereby the humours might slide
befoꝛe they were perfectly altered into the vrine, wayes, and
ioints, causing the Stone, grauell and Colics.
Here I thinke good to remember, leasse it might be neglected
in what soꝛte the light in the Chamber is to be placed, of Gor-
donius and Mokerus well noted, bycause it is a thing that
the Babe will be muche delighted wth, that no discommo-
ditie to the childe do arise thereof, as there will not, if you ei-
ther set it righte afoꝛe him, oꝛ cleane south of sight. But

How the
light in the
chamber is to
be considered

That the in-
fant be ney-
ther too de-
licately
brought up,
nor too rusti-
cally.

De opt. corp. const.
De bo. corp. habi.
De sani. iuranda.
2. Aph. 3.

De m. 74.
De m. 60. 74.
In Conem.
Lib. de infant.

De m. 74.

Wales and
the marches
hath excellēt
women for
nursing and
sweete kee-
ping of the
childe.

De munda sani.

if sucklings, it may cause the Infant to prone squint, or goggle-
eyed, although God had in all things framed him right: for of
such a childe, according to nature of good temperature, and
shape before described, through good dyet, and godly education
in all necessarie causes, to be brought up and preserved, is this
our endeuour, without all pampering or ppyning, bandling or
dulling, cockering or clowning, and neyther of one depraued
sickly, nor deformed: whereof Phair more amply than Ray-
noldes in his booke of the infirmities of children hath shewed
his iudgement. But this is no part of my minde, onely I doe
shewe, that, for the healthie, the meane is best, as those that be
endued with the best habite of body, as Galen expresteth.
Whereupon to be shorte, Hippocrates sheweth as it were in
one worde, all the circumstance, that is, that if eyther sleepe or
watch exceede, it is euill. And Martiall saith:

To watch is but light,

But to ouerwatch, decayeth the might.

Watch truly is most agreeable to the day (as testifieth Val-
uarius) but sleepe to the nighte, as affirmeth Helius, the lesse
error shall be committed herein the better (as writeth Placa-
toms) and when it waketh of it selfe in the morning, take it
up, keeping therein a good custome (as willett Mokerus) and
washe it cleane in lukewarme water afoze exprested, as tea-
cheth Montanus, or when it is not soule, with a little of the
best milke, if there be plentie, as the trimme and fine nurses
of Wales do vse, and of the Parthes: by meanes wherof, their
children be not only free from risse, and chafing, but also be en-
dued with a fayre coloure, and delicate skinne, vnlesse it be o-
uer often, then it causeth water wheales. This done, kisse
the clothes warme and cleane, and swaddle it vp fine and
deyntely, not holding it too long by the feeble armes, vpon the
weake and tender legges, nor entering them to goe too soone,
least through the waight of the body (as Galen affirmeth) it
may catch hurt, of Gordonius likewise granted, making it
crank legged, and out shouldeered, as it saith by the Whittin

Willelly Apothegme, the Saxons were that first inhabited
this our land Britayne.

Te Saxson demron diege,

Palnise coysse kessigge.

The Saxons bold and furious,
Like Mares had legges and shoulders.

CHAP. 27.

What nourishment is best from time to time for the child,
That the infante vppon the suddayne ought not to be
weaned. Of the dyet that *Montanus* appoynted the
French Kings children.



These things recyted obserued, giue it
meate or nourishment, and that shall be
before it be weaned a good whyle, wyth
sunder meates, than eyther Milke onely,
or Wappe: yet whiles it breedeth teeth,
Wappe is best, seeing that wise nature as
Galen teacheth, dothe chosse that that is

thicke, to constitute the hard parts, and that that is thinne for
the softer: as first with fine bread and new Milke, then wyth
bread and swæte Butter, which I accompt better than bread
and Sugar, appoynted by Mokerus, after which, good broth,
lastly, with tender flesh of good temperaturs and iuyce, euen
suche as is appoynted before for the Purse, first minced or
bruised, finely bending rather to moisture than to dryeth, by
cause their age is moyster than any other, as Hippocrates,
Galen, and Auicenn wrighte in all the other ages according
ly to be considered, for as their bodyes waxeth dryer, so must
their nourishments: and the change not to be on the suddayne
from the breast to other meates, nor to be weaned forthwyth,
as willelly Eucharis and Mokerus, for by such meanes
of modayne change, I haue knowen diuers infants to perishe.

Whowled, that the dyet be cleane, fresh, and kalle Ale, neyther

2. De Elementis.

with.

Lib. 1. de infantibus.
Cap. 15.

Lib. de diet. de
Alimentis.
1. De sani. tuenda.
1. Fem. 1.

Lib. de Part. hom.
1. De infantibus.

ther too strong, nor ouerlong drawn, but presently from the tapps. But all Wynes are vnprofitable for children, much more for infants, whose bodies as you haue hearde, be naturally most hote and moyst, by reason that throught the hote and moyst temperature thereof, it filleth their heads with vapoures, and hindereth their senses, inducing innumerable discomforts, of all wise parents to be auoyded. And therefore Plato, and Galen after him, commaundeth all vnder twelue yeares of age, to forbear it. The same did Montuus that noble man, to the French Kings childre, as he sheweth, whers also he cryseth their diet as followeth, for although he was Baron and Lorde of *Mirabello*, as was his father afore him, and one of the Kings most pryncie counsell, so was he also of the most honorable art of Physicke, Doctor, and his principal Physician. First (sayth he) I appointed their sippings made with bread of fine wheate floure, of fine Starch, also of Almonds, of Barly, or Bigge, of Wheate, whiche we call Furmentie, of Aye, of Beafe, and such like, or soft bread, steeped in the broath of fische of Rhodes, Toppes, Calues, Hennes. &c. And sometime a Capons being minted in small peeces, or the breast of a Pheasant rolled, or with the legges of a Partrich rolled, cut in peeces: but what drinke they had, he sheweth not, seeing vnto the last he did forbid them all Wynes.

2. De. legib. lib. 1.
quod am. mor. &c.

Montuus a
noble man
dyne.

The diet for
the French
Kings chil-
dren.

CHAP. XXVIII.

What the worde Dyet doth comprehend. The regard that shoulde be had to children when they enter into yeares of perseuerance. What very Nobilitie is, and howe it springeth and decayeth. What Christian childre should consider according to their profession.



What dyet is prescribed for the French Kings Childre, or rather the kinds of meates for the worde dyet you may know extendeth so farre, that it containeth all the sixe things not naturall, as aye, meate and drinke, sleepe and watch, labour and rest, empti-
ness

What dyet
containeth.

nesse and filling, & the affections of the mind, (as Bathes Ayde
 & Buckstones Bathes benefite sufficiently declared) varieth not
 from all that oure gentilitie do vse, saying that oures without
 pulse is holssomer: neither is there (as I suppose) any gret cause
 why it should, considering that to the healthie temperature, an-
 swerable to each age & custome of all sorts & states, ordinarie
 meates be best: so; their bodyes differ not in nature (as Solo-
 mon sayth) from other chyldren, as I wish they were taught, &
 that alwayes after they would remember, & neuer at any tyme
 to learne the deceitful and damnable doctrine euery where too
 too common, of Machiuels inuention, of flattering superiours,
 being strange to equals, and stout to inferiours: but rather
 the holy Ghost, who willetth, that the higher we be advanced,
 the more to humble our selues, as the Lord Strange whiles he
 was in *Oxford*, with the commendation of euery man, and the
 Earle of *Surrey* in his fathers time in *Norwich*: but especial-
 ly at the *Duennes*, Maiesties progresse, of late in *Norfolk*.
 And that to all men you haue a good conscience, but chiefly
 as sayth Saint *Paul*, to them that are of the household of faith,
 and to them likewise that be of your kinne, alie, friends, fami-
 lie, seruantes, and neighbours, and to all other you be good
 wordes and countenances, wherein that honourable knight,
 prudent counsellor, and princely president Sir *Henry Sidney*
 surpasseth, hauing doubtlesse greater reason and diuine under-
 standing in so doing, seeing we haue all after a sort but one sub-
 stance by nature of soule & body, and but one kind of redemp-
 tion. Neither verily is the blood made purer in the baynes, by
 reason of pedigree, dignities, reuenues, riches, or sex, nor yet
 any difference of beginning or ending, as *Tully* testifieth, Sir
Thomas Eliot and *Thomas Gresham*, but in respect of our an-
 cestors waye of calling, bringing in & guiding, except perhaps
 following the good custome of our elders, to be of better incli-
 nation to honestie, proues, and pietie, and the longer it shall
 continue in a name or lignage, the more it is commended, ho-
 noured, & extolled, for who haue many knowledge in diuinitie,

Philas

The name of
the Talbot
terrible to the
French, and
gracious to
his Countrey
*In Chron.
In Off.
Exod. 22.
Timo. 3.
Romans. 5.*

Philosophie, service, or chivalrie, and being voyde of enuie,
both not commend and extoll the fidelitie of all them that con-
stantly continue in their Catholike unitie, persit loyaltie, assi-
steth the cominaltie, doth minister equitie, and daunt the eni-
mie, as the noble and puissant Talbot is of olde remembred,
and to this day bled, for the blazies he atchieued, and for the
better quieting of their familie in France, as writeth Froissard.
Contrarily, who of indifferente iudgemente dothe not thinke
them worthe with Tully to be disgraced of all honoꝝ and
praysse, that forsake the sayth, conspire agaynst their Coun-
trei. Rebelle against the state, sow schismes, and besame their
gouernours, truly none that knoweth reason, experience, or
the Scriptures.

An Example.

A like example we haue of our Coyne, be they as little as
pence, or as great as Portiques, which as long as they be of
right mettall, in standerd, and due stampe, are receyued for
good payment: but if they shall be counterfeited, clipped, or
washed, as they haue bin so late, and are ouer often, who for
the only forme trow ye will allow of them: certainly none of
any iudgement.

And euen so we may say of Gentilitie, wanting eyther ho-
nestie, comendable qualitie, or fidelitie, declining from theyr
progenie, waisting their patrimonie vpon wantonnesse and
bawerie, and not vpon the seruice of Prince and Countrey:
for, euen like as these chiefe vertues, prudence, magnanimi-
tie, iustice, godlynesse, constancie, temperance, loyaltie, and li-
bertie, euer was and is the originall cause of all worship, ho-
nour, and maiestie, as writeth Pontanus, Patritius, Chelido-
nius Tigurius, and Guevara: so these head vices, infidelitie,
obstinacie, rebellion, ignorance, ingratitude, extortion, iniurie,
rascallnesse, prodigality, and bawdiennesse, euer was and is the cause
of all infamie, seruilitie, disgrace and obloquie, with the rest of
the vices following, as Olorius eloquently expresseth, and of
M. Blandy translated into our tongue answerably.

*De Pruden.
De Princ.*

Causes of
grace and
disgrace.

*Lib. de nob.
De reg.*

Math. 5. 13.

Yonge Mathew the Evangelist sayth, that, when salt hath lost
his

his saltneſſe, what ſhall be ſeaſoned therewith: when the iuſte
is become vniuſte, what right ſhal we looke for, when the god-
ly ppoſſors and teachers be become vngodly practiſers and
doers, what ſhalbe expected: when the tree that brought forth
god fruite, hath loſte his fruitfullneſſe, what is it good for but
to be caſte into the fyre: to be ſhozte, where Faith is made a
fantasie, Wit willneſſe, and Cunning craftineſſe, what ſhall
we thinke to find but ſinne and ſickenneſſe, puniſhment and
death, damnation and Hel, of al Chriſtian childzen to be con-
ſidered, bicauſe it is cleane contrary to their profeſſion, vnleſſe
they will be but Catholiques in name, and caſte-alwaies in
deede, ſeing that amongſt the Infidels, as Tullie teſtifieth he
was not counted for an honeſt man, that one might not playe
withal blindfold at the game Euen and Ode without deceit,
either of Gentilitie or Peomanrie, althoughe the Proverbe
goeth Without all barking. Oh what woulde the heathen Ci-
cero ſay now if he liued in theſe days of y light of the Goſpel,
to them that haue putte on the armour of light, that ſhe w and
ſaye in their doings for a proverbe Conſcience is hanged, that
ſaid ſo then in the time of Infidelitie: And truely it ſeemeth too
true, the more pittie, for diuers and ſundry ſicke not ſtil to be
benefice ſellers, aſwel of the Cleargie as of the Laitie, Leaſe-
mongers, wood ſpoilers, and Murders, not onely in the Coun-
tries, but alſo in townes and Cities, raiſing of deade treaſure
and vnlawfull aduantage, growing profite and daylye reue-
newes, a thing wholly againſt nature, as Tullie teſtifieth, by
cauſe it ſeuereth the ſocietie of mankind, as alſo that honora-
ble Councelloz Maſter Doctor Wilſon in hys worke righte
godly and cunningly hath deliuered forth of the Scriptures,
fathers and Philoſophers. And yet they talke in Pulpits, at
Tables, and in their bargaines, aſwel by way of compariſon
for their credence, as in their words, althoughe he were a bond
man bozne and a traffiquer, boaiſting himſelfe to be as good
as he that for his vertue is worſhipfully called and uſed, pro-
teſting earneſtly the heauenly doctrine and outwards ſhe we
k.

No Catho-
likes, but
Caſſawares,
no Prote-
ſtants, but
Pratlers.
3. de Off.
Ethnickes
honeſter than
moſte Chriſti-
ans.

In off.

Can. 17. yſus.

of

Dissemblers
in life & do-
ctrine.

Lib de senect.

The guile of
this time.

Equitie defi-
ned.

A iust Judge.
A godly and
puissant
President.
A moste wor-
thy Councel-
lor.

of living in al their actions, and dayly therewith at sermons, notwithstanding they be known (after they be tried) for com-
mon Hypocrites, like Aristonicus scholars, as testifieth Lacti-
tius; and the Athenians, as writeth Tullie, who knewe what
was honest, and taught the same, but doe it they woulde not.
And that made S. Iohn to say in those dayes neere the destru-
ction of the Iewes, that al the world was set vpon wickednes,
as too too many be in these dayes neare the ende, seeking tho-
rough fraude one an others spoile, and not one anothers pro-
fite, helpe, and succour, as Latimer in his Sermons often vt-
tered, viz. that many set more by siluer than by soules, more
by golde than by godlinesse, more by a peny than by honestie,
more by their luste than by their lawes, more by brauery
than the preservation of body and soule, more by priuate pro-
fite than by common benefit, more by their vaine opinions,
than the Quenes proceedings; as if the hands had bin ordai-
ned to spoile the partes, the fete to forsake the members, and
the head to contemne the body; whereas cleane contrary, in a
sound body or state, euery one doth his duty according to that
that by the lawe of nature is limited. The hands minister to
eche member, the fete serue all the body, and the heade gourn-
neth all the motions in a meane.

Oh prosperous and happy state, oh quiet and loking lims,
oh blessed and godly vnitie, that neuer swarueth fro equitie.
And equitie is defined by the Doctor to the Student of Law,
to be a righteousness that considereth al particular circumsta-
nces of debtes with the eye of pitie and mercie, by too manye
Lawiers, as it is bruted, neglected, furthering rather quarels
and enuious lites, than appeasing of braules, debates, & con-
trouersies: Although I haue heard ful often that honorable &
iust Judge sir Iames Dyar extremely repproue them. And suche
as delay the poyes causes, by the pyndent and puissant Presi-
dēt of Erle of Huntington be vtterly reiected, bicause of scrip-
ture forbiddeth all christian children to vse it. And therefore
the Lorde Burleigh high Treasorer of England, doeth keepe
with

with all sortes the dayes and times appointed for the hearing and determining of their causes without any partialitie, as doth also the Lord Chauncelor prouidently and speedily, directing all his decrees according to equitie.

a painful and
prudent po-
tentate.



Sectio tertia.

CHAP. XXIX.

At what time the Babe shall beginne to bee instructed, and after what manner: Howe the Theologicall or Diuine graces are before al other to be firste planted.



Soone as the childe therefore can speake, and vnderstand what is spoken vnto him, let it be forbidden all vnlawful & vndercent things, seeing y by nature (if we may cal custome another nature, as Hippocrates doth) we loue those things, as Arist. Galen, and Clemens Alexandrinus say, that we are brought vp wth and accustomed ther vnto. And the

at what time
the maners
of the childe
are to be framed.

7. Esb.
Lib. quod ani. mor.
C. Padag. 2.

custome must be such as wil make y mind godly, maners chaste, & y body temperate, as teacheth Petrus Gonsius, Iohannes Douus, & Plato, where he affirmeth, that y things whiche we do loue in youth, in age not to forget. Here is y saying of Horace which he auoucheth, y the earthen pot as it was first seasoned, so it wil long remaine. Salomon also saith, teach a childe his way in youth, and in olde age he shal not departe from it. Pauffer. Nowell. that worthy Deane declareth, that children

De summa doct.
Christ.

De pruden.
In Timeo.

Pro. 22.

In Catech.

th. y.

rather

Faith, Hope
and Charitie

A good simi-
litude and a
true.

πιστις

Fides.

ελπις

Spes.

χαρις

Charitas.

Eph. 2.

Hebr.

In ferm. de Fid.

Faith decli-
ned.

De Fid. ferm. 4.

ful. 31.

Tom. 2.

Hope, what.

Epist. 1. 4.

Rom. 2.

Corinth. 13.

Math. 1.

Charitie.

howe.

2. 4. 1.

Cor. 13.

De doctri. christ.

de ver. reli.

rather ought to be brought vp firste in godly manners and good lessons of Christianitie, then in humane actions and trades worldly, for except the Theological, diuine or spirituall all graces or powers, taughte in the Catholike Church, be first obtained of all ages aswel as infants, to the soules health commeth as little profite, as to the body groweth benefite, where all digestion is hindered.

And therefore I shall shewe howe to Christians they are deliuered, being three in number, Faith, Hope, and Charitie: Faith (saith Saint Paule) is a substance of thinges looked for, no reaso appearing. And Faith (as saith Basil) is y^e gift of God, and a certaine lighte wherewith whosoever is lightned, he firmly agreeth to all suche thinges as God hath reuealed and deliuered to his Church to be learned of vs.

Faith, (as writeth Bullinger) is a gift inspired by God into the minde of man, whereby without any doubting at all hee doth beleue that to be most true, whatsoever God hath either taught or promised in the booke of both the Testaments, in the Creede made by the Apostles sufficiently declared, and in the *Symbolum* said in the Church by Anthanasius, wyth that of Damasis mentioned by Saint Hierome, as they doe the graces or powers of the godhead of the Trinitie, the father, the sonne, and the holy ghost, whereof there is no doubt, but certainly to be trusted, as we hope for the ioyes euerlasting, and so shall we saue both body and soule, and not caste them away, as Hamon the Apostata of late did in *Norwich*.

Hope, as affirme Saint Peter, and Saint Paule, is giuen vs from God, through which with an assured truste we looke for the ioyes of our saluation and euerlasting life, and it worketh in vs Charitie, for, as Faith ingendereth Hope, so doth Hope Charitie.

Charitie is a grace, as witnesseth Saint Iohn, Saint Paule and Saint Augustine, giuen vs likewise from God, whereby we loue God for his owne sake, and our neighbour for Gods sake, and so vndoubtedly to be beleued. And not as

some

some proper Pilates interpret it Grammatically, why the
the Grækes call *χαρις*, the Latines *Charitas*, for euery loue,
lust or longing, as the Father through kind to loue his child,
the Husband for duty, his Wife: the seruāt, his Maister: the
friend, his friend: the kinsman, his kinsman: the neighbour,
his neighbour: the amorous louer his loue, and such like trā-
sitoyr affections: neither yet as the Familie of Loue saimeth.
But rather true Charitie is taken for the loue that we owe
vnto God for the innumerable benefites that he hath besto-
wed vnderferued vpon vs, that we not looking for any requi-
tall, or balance being emptie, may loue one another for hys
sake, as he hath loued vs: for Loue, saith Peter, recouereth
the multitude of sinnes. And that throughte this vnitie we
maye be incorporate, and made all the members of one my-
sticall body, being the onely badge or signe whereby wee
should be disciphered. For, by this, saith the wisdom of the
father, shall ye be known to bee my Disciples, if ye loue one
another as I haue loued you, so that if you be able to remoue
mountaines, and haue no Charitie, this loue is but in vaine.
And therefore Bullinger saith, that Charitie is the fulfilling
of the Lawe, whiche contayneth in it the summe of all good
workes.

all our good-
nesse com-
meth of God.

By what
Christians
are knowne,
Iohn. c. 3.
Epist. 1.
1. Cor. 13.
Iohn. 13.
Decad. 1. Ser. 64
fol. vlt.

CHAP. XXX.

What regarde muste be had to such as keepe the compa-
ny of youth: Of the abuse of sundry parentes: and of
lawes made as well for them, as for children.



Thus at length we see what sparkes of grace are
to be kindled in all Christians, and what they
should be that frequent the company of children,
and that vse to the Purcery, and howe in wordes
and dedes they ought to giue good example, as willett Fabi-
an, or at the leaste, none euill.

Who ought
to company
babes.
Lib. de infans.

¶ If,

And

Palag. lib 1. c. 2.

The firste
Christened
Monarke.

Lib. de. 9. in. rer.

An. mundi. 5423.

Anno Christi. 224.

Sond parents.

Lib 1. de inst.

De reg.

Lib. 1. de inst.

And suche be they as be of good inclinatio by nature, & that haue themselues bin godly, modestly, and orderly brought up, according to the Catholike instruction and maners of oure land, bycause there is none other fit to company noble childre, neyther them of the gentilitie, nor yet of the comminalltie to speake playnely, as Clemens Alexandrinus writeth most godly. Of mightie Mamea, mother to the Emperour Alexander Seuerus watchfully obserued, as she and hir soune that was the firste of all the Romane Monarches that was Christened by Origen, as testifieth Sir Thomas Elyot, by the authoritie of Eucolpius the secretarie, although Constantius oure Countreyman was the first that aduanced the faith, and defended it, as Polidore writeth, not a little anayleable to his & hir soules healthe, & immortall glozp, nor finally beneficial to þe Romane Empire, if ye consider howe it was depzaured by the vicious liuing and beastly example of Heliogabalus, and his licentious mother Semiramis, as at large ye may reade in the Booke entituled The reward of wickednesse, and in an antient Chronicle extant, imprinted in Germany, but without any Authours name, and infinite others, that after by their vertuous regiment, and worthy examples, was restored agaynie to the former Ciuilitie, as writeth Aurelius Philippus. Howbeit, many Pursses of oure Christian dayes, as well as they of elder time of Paganisme, be so vayne, and diuers parents so fond, neglecting the Apostles counsell to the Ephesians, Cato to the Romanes, and Plato to the Athenians, that they delight rather with the harlot Semiramis to heare their children wantonly prate like Wares, Wopintayes, & Wyes, of blasphemous, trifeling and vnseemely speeche, than with godly Mamea, speake and vse laudable things, by the faithlesse as well as the faithfull, that eyther feared God, followed reason, or fellowship of this life, willed, as testifieth Olorius, forbidding by all lawes and meanes the contrary, whiche vnrasonable parentes are rightly compared of Lawne to Apes, who with ouer-dere embracing their yong ones, doe strangle them, vnto whome,

I would as well that the auntient lawes Fatidia were executed, as the law of the Leedes to disobedient childzen extended, by Plutarch and Vlpian mentioned : and then the Gayles no doubt shoulde not be so stozed, the Gibbets so replenished, nor every parishe with the poore so burthened, nor as Tullie writeth, *Lib. 2. de officiis*, priuate mens goodes so wasted for common charges, as in Philippus Lawe the Tribune was deuised, although by *Lex. agrar.* the same man shortly repeated,

CHAP. XXXI.

The great cost that the common wealth is at daily in relieving the poore. Of the number of them that are yeerely executed.



Greater taxe than some subsidies, if the anti-tient annales be compared with the presente burthen of every parishe : a larger collection than would mainteyne yeerely a goodly army in a readynesse, alwayes to daunt the enimie, as the collectors booke can testisye, and as many wise men thinketh, to that vse more necessary, bycause the goodes of all men for neede of Prince and Countrey shoulde be offered willingly, a mightier company of miserable captives, than woulde defend a large Countrey, as in the Records of the Clarke of the Peace, and of the Assise, maye easily be scene. And yet housekeepers be but a little lesse discharged, if ye note the continuall resorte of the needie, especially in the Countrey and Townes that be incorporate, the poore (as they say) not much the more ayded, as by the moane they make to travellers may be easily gathered, nor theft & wickednesse the lesse practised, as to them that will looke thereunto may easily be perceyued.

The poore that be unable to labor for their living, very charity would they should be releued without compeulsion.

For what miserie is it to see condemned at one assise in a little shire, notwithstanding the clemencie of the Judges, and

Whence
much euill
groweth.

and thre hundred and odde in one Diocesse to doe penance,
or fine for their lose liuing in a yeare: But these be the mea-
nest sorte onely, for the others scape, as though it were in
them no offence: and in one Coale of prisoners thre hundred
and bywards at one time, wherof a great part perhaps may
be thorough negligence of Iustices, or cruelty, that other-
wise might be punished answerably to the offences law-
fully. And all thys I can ascribe to nothing so muche
doubtlesse, as to the maner of bringing vp in libertie, void of
fear of Gods Justice, terror of the Princes lawes, know-
ledge of themselves, and exercise in youth, howe to attaine
lawfully their liuing and maintenaunce in age, or an order
of commitment for meane felows and suche Roags as the
booke expresseth, Holinshed describeth, and the statute decla-
reth, vnto Hauies, Mines, or Houses of exercise, as is Bridewell
by the laste acte of Parliament so charitably and polittikely
appointed, althoughe not yet in every shire erected, there to
eate the breade of correction, and to drinke the water of Re-
pentance, and to trauel for their liuing that lacke mainte-
nance, and not a sure fortresse for the time, to haue what
they luste for their money, as in the common Coales is vsed,
acording to the nature of the offence & condition of the per-
son, for euer, or for a season, as the Lacedemonians, Atheni-
ans, and Romains were wonte, and as the Venetians, Spani-
ardes and Swethians doe now, the lesser offences with lighter
punishment, and the hartie repentante persons, for all sinnes
are not equall, let some neuer so muche sticke to the Stoikes
opinion, especially, if ye respect the cause, as Tullie himselfe
is vsuall to confesse, and as the Scripture doeth manifestlye
declare, for some may be forgiuen, other some neither there
nor in the worlde to come: bycause, as they willingly offen-
ded, so stubboznlly they stande to it: but others, as they fell
through weakenesse of the flesh, so their spirite calleth them
to repentance, so that they be remitted of their punishment,
being alwaies as nere as might be, answerable to the offence

Parad. 3.

as

as may appeare aswell by the lawes of the Hebrewes, Grækes,
and Romanes, as by our owne, and hereof be eight kindes,
as testifieth Tullie, Isidorus, & Dominicus Marius. Trespas,
good behavioꝝ, whipping, lim, foꝝ lym, pyllery, banishment,
bōdage and death. But the maner of the excoꝛmunicatio euer
varied according to the crime, foꝝ some dyed in ch-meale, some
were fannished, some starved, some crucified, some rawe bꝛo-
ke, some hanged, some quartred, some headed, some drowned,
some bꝛoiled, some burned, some shot at, some boared thꝛough,
some buried quicke, some boyled in lead, some let bloude to
death, &c. albeit not foꝝ euery small pelfræ of a ground oꝝ two
foiſſed falſly oꝝ fetcht out of some pasture oꝝ grainyard with-
out the danger of any body, foꝝ poverty to caſte a man away,
& to ſuffer open pollers, deceiuers, extoꝛtioners, uſurers, and
Bꝛibers, foꝝ a light fine to go ſcot fræ. I wis the babe coſt the
mother moze in ſalte teares at the birth, as it may ſtand the
pꝛince & Country in better ſteede of, Moſes accordingly conſi-
dered, as in the olde Teſtament at large appeareth, although
they were all bondmen when they were committed to hys
conduction: And yet I meane not to vary from Plutarch, Bœ-
tius and Quintilians iudgements of trayning vyppye youth, noꝝ
to incourage any that be olde to be epill, who willeth, that
childꝛen ſhall not be enſoꝛced to learne by too muche thꝛeat-
ning, & ouer many ſtrokes, foꝝ that may be a daunting to in-
fants of their ſæble cozages, and a dulling of their weak h its.
But that they ſhall rather with good examles, faire allure-
ment, and fine beheſt, be enticed to con their pzayers, Cathe-
chiſme, and pꝛinciples of Chꝛiſtian religion befoze they bee
confirmed of the Byſhop: not bycauſe they can iudge what
is ſpoken: but that in time they maye remember what they
haue bene taught, being no newe cuſtome, as affꝛme the
olde fathers, aswel as y new wꝛiters Luther, Caluin, Beacon,
Nowell and Hierome the Ieſuite, oꝝ thꝛough hearing of their
play-mates, beare away that you woulde haue them learne,
and aboute the age of thꝛee yeares will they glue eare to
L. that

De leg. b.
Lib. libri.

In Poliam.
Damnum.
Pincula.
Verbera.
Talionem.

Ignominiam.
Exilium.
Veritatem.

De lib. educ.
Lib. l. de infant.

How infants
are to be tau-
ghte,

Catechiſing
no leſſe godly
than auntient
and needfull.

Act. 24.
Rom. 5.
Hebr. 6.
August. 40.
4. De F. Cor.
In catech.
In confeſ. Aug.
Lib. 3. fo. 165.

Lib. 1. c. 5.

that they shall heare, & beare away readily, & that the rather, saith Fabian, if you haue the alphabet letters in Iuorie, bone, bore, or some other deuise conuenient for them dayly in their handes to cary about with them: as first a, then b, after c, &c. then consonants, after dissonants, the words, lastly, sentēces &c. Albeit they be then wholly giuen to playe like yong Lambs, fawns, and foales, as Galen affirmeth, whom you shal not forbid in time and place conuenient, so much as they will, as willeth Olorius, Antonius, and Mokerus. And they will as muche as they can, considering that of often ioy and sport ensueth the flourishing of the naturall vertues, for Ioye gyueth power to the strength, if stirreth by nature, saith Galen, & prolongeth our dayes, saith Sirach, profitting also all suche as bee whole, excepte they be oppressed with grasse, as Almanzor declareth, foresene as we haue saide, that in any wise no pastime contrary to the diuine word be allowed, againste the strength of the body permitted, contrary to the law practised, or excessively suffered, leaste thereby their tender parts, tender wits, & fraile disposition might be made too soone dul, hard, stubborne and vngratious, and so hinder their growth, make no account of Vertue, or forsaking of Vice.

Lib. de tuen. sani.

De Reg.

Lib. 8.

De Educ. Lib. Lib.
de Viribus cord.

Cap. 30.

Lib. 7.

Unlawfull
games too
common.

CHAP. XXXII.

Of the definition of Sin, with the definition and deuision of
suche as are called mortall or deadly sinnes.

1. Tim. 3.

August. fo. 7.

contr. diu. epist.

Pelag. lib. 1.

Sinne the

cause of euer

lasting death.

Sap. 1.

Rom. 6.

Cor. 15.

Trima pars.



Such vices, sins, sorowes, or griefes, as growe vnto vs by nature or inheritance, termed original Sin, I omit in this age, bycause I wil expresse them in the other, & I procede to entreate of the Mortall, so called as I suppose, by reason the holy Writ saith, That euery soule that sinneth, shal dye: what, a natural death only thinke you: nay forsooth, euerlastingly, vnlesse God graunt repentance and amende-ment of life. By Chawcer in the Parsons tale learnedly and godly deliuered, so that I wil not stand therevpon: For, we may not think, that God is bound to giue vs his holy spirit, or

to forgive vs our finnes, our selues not being earnest intercessors for the same, and dayly travellers therefore: For, if we should be, what else doe we make him, who came to take away the euilles of the world, but the encourager of al the sins in y^e whole world, which god forbid. Sin, as testifieth Tullie, is nothing else but a transgressing and passing of the limites and boundes of Vertue. S^{aint} Augustine defineth Sinne to be whatsoeuer is desired, spoken, or done, contrary to the will & laue of God, or oare neighbour, or that which is contrary to his euerlasting Law, whether it be expressly sette forth in the holy Scriptures or not. S^{aint} Ambrose is of y^e same iudgement.

a necessarie note for the libertines of these dayes. *Parad. 3.*
Sin defined.
Lib. 1. rec. cap. 15.
22 Contr. faust.
Lib. de Parad.

Sinne sayth Musculus, is confessed of all men, as well of Infidels as Chyistians, to be that that displeaseth God, prouoketh his wrath, and deserueth vengeance. Sin, as write the Schole Doctors, hath three procurators or tempters, Suggestion, Delight, and Consent.

In loc. com.

Suggestion, draweth vs with the vaine thoughtes and desires of the gaine of this life, and worldly pleasures inwarde or outward, enticing the fraile fleshe to sinne.

Bernard.
Scotus.
Lumbarde.

Delight, as a certaine sauce, prouoketh vs further and further, to procede therein.

Consent, as a wicked Purse softeth and dandleth Vice in hir lap. But Consent shall not be taken for euery inclination of the will, whence veniall finnes grow, say the Schole Doctors, but for that only wherein the righte minde fully agreeth & freely therunto yeldeth. And this is that sinne which they call mortall, & not y^e other, profitably prouided for in our laws, if they be committed by infants that be vnder age, idiots, what finnes compelled, sicke, or vnaduised, by God and man pardoned. The finnes that the auantient Diuines Gregorius and Cassianus doe accompte for deadly Sinne, are these, Pride, Couetousnesse, Lechery, Enuie, Gluttony, Anger and Slouth: Pride, Couetousnesse, Enuy and Anger groweth from the irascible or couragious spirite exceeding reason: Gluttony and Lechery from the naturall: but Slouth fro both, by reason y^e

Howe Consent is to be understood.

God and man both pardon.

Deadly sinne whence.

L. f.

they

*In catach. in hom.**Ps. 2. de Vtopia
fol. vii.**In orat.**De nat.**De summo bono.***Couetousnes**
defined and
distinguished*Rom. 6.**Eph. 5.**De summo Bono**vi. sup. 4.***Lechery** defi-
ned and di-
stinguished.

they want that grace and vnderstanding that is gouerned by Gods spirite, or be depraued, as afore is shewed: Pride, as affirmeth Petrus Camisius following Chrysostome, Bernarde, and Prosperius, is an inordinate desire to passe other men whether the same be in the minde, or shewe it selfe by outward meanes, measuring no commoditie by the owne sufficiencie, but by the misery and lacke of others, or by the ostentation and shewe of superfluous abundaunce and singularitie, as Moore describeth. This vice is the waste of all other for it specially begetteth these wicked daughters, disobedience, bragging, brawling, stubbornesse, discorde, curiositie and sectes, wandring noweadayes through all nations, as by the disagreement eche where, and the disguising of men in womens maners, and women in mens arape, with other outrages too common maye appeare.

Couetousnesse, as saith Basilius and Isidorus, is an insatiable desire to haue riches and wealth, and you shall not accompte him, not onely a couetous man that taketh an other mans goods, possessions, and liuelihode, but also he that desireth what is none of his, or he that keepeth his owne goods, ouer greedily, and this in all kinde of men either the feare of lacke, and distruste of Gods prouidence doeth cause, or else Pride aforesaide lifting their mindes with a desire to passe others wyth the paine and superfluous bragge of things: out of this stinking lake issueth trechery, flattery, deceit, perjury, disquietnes, violence, theft, murther, bribery, lacke of pietie, churlishnesse, hardnes of hart, rent raising, vsury, and banke-rupting in many.

Lechery, as testifieth the Apostle Gregorius and Isidorus is an inordinate affection to satisfie the naughty & beastly lust of the bodye whiche causeth blindenesse of vnderstanding, rape, incest, with other filthinesse, as saith the Apostle, not to be named, roaging, beggery, rashnesse, inconstancie, selfe loue, hatred of God, too much desire of this life, extreme feare of death, and Gods iudgements, with vtter dispaire of Heuenly loyes.

Enuie

Enuie as sayth Sainct Ciprian, Basill, and Chrysostome, is an heauynesse conceyued of an others well doing, and a certayne hatred, bycause he doth well, whether it be of his superiour, or of his inferiour: the offspring hereof is mutiny, dissention, backbiting, sclander, libelling, vndermining, killing, cursing, &c. into too many places too apparante, and yet they will be counted the children of God, Gospellers, whereas the Gospel is cleane against it.

*Serm. de zel
In orat. ad pop.
Homel. 42
Enuie desig-
ned, and dis-
tinguished.*

Gluttony as witnesseth Sainct Augustine, Chrysostome, and Ambrose, is an insatiable desire of meate, drinke, and delicates. The litter of this Sow is dulnesse of sence and vnderstanding, foolish mirth, much babling, scoffing, filthynesse, and contempt of fasting.

*Gluttony des-
igned and dis-
tinguished.
Serm. de tem.
De hely & les.
In serm. contr.
luxu.*

Anger as write Gregorie, Basill, and Sainct Ambrose, is an inordinate desire to punish him, whome we suppose hath offered vs iniurie, although the Philosopher tearmeth it a sodayne passion of the mind. The sparkes that issue out of this breast, is outrage, swelling of the heart, reprochfull wordes, chafing, blasphemie, breach of charitie, bloodshed & murder.

*Anger desig-
ned, and dis-
tinguished.*

Slouth as may be read in Barnard and Gregorie, is a sluggish mind that fainteth to do well, whose enormities are counted to be malice, contempt of labour, neglecting of prayer, weyprynesse of sermons and seruice, faintnesse of courage, vespayne, and lacke of hope. These euils christian babes, the further they be from vs and our children in all places, the nearer are we like the image of him that made vs eachwhere, and the more certayner we may assure our selues of his fauour, but the more they be frequented, the further from his grace and gifts, and therefore a streighter discipline by censures or commissioners of excellent vertue as some iudge, woulde be for the elder sort of people vntill that they might be restreyned immediately after childehode be expired, whether the euill proceede of the corruption of nature, badde custome, lacke of correction, and euill pastimes, or of the instigation of the world, flesh, and the diuell, euer to be withstanding in all assayes, tra-

*Slouth desig-
ned, and dis-
tinguished.
Serm. 3 & 6 de
assens. moral. 32.*

*England
needeth Ca-
toes in these
dayes, as
Rome did of
olde.*

What sinne
doth.
Amos. 9.

uels and pastimes, that so God might be glorified, the lawes obserued, and the common wealth preserved, otherwise, the Lord is reiected, the holy lawes abandoned, and the best flourishing common weale in the world overwhelmed. Hence Amos prophesieth, that the eye of the Lord is vpon that Realme that sinneth, to roote it cleane out of the earth, because there is no place out of his power exempted.

CHAP. XXXIII.

In what place babes shall sport them. How prouident Bishops shoulde be in placing and displacing of Scholemaysters. That Tutors ought to haue the knowledge of the *Diatetike* part of Philicke. Of the temperature of the spring, and how it agreeth best with Children.

What place
is best for
children to
play in.
Lib. 2. de Vtopia.



The place where Children shall pastime, play, and sport them, must be safe from all daunger, nere neyther water nor fire, and yet the puruerie must alwayes haue both, as affirmeth Moore. Upon no high place, for feare of falling, neyther by any edge steele: in the extreame heate, nor in the vehement cold: in the burning sunne, nor in the boysterous winde, but in a temperate place and season, least it myght hinder their health, whiche thing Diogenes greatly regarded in the bringing vp of Xenias children, although he were bys bondman, as sayth Erasmus. How carefull then free Scholemaysters ought to be withoute all bribes to discharge theyr duties that are worshipfully entreated, you maye easily coniecture, and how prouidente Bishops in foreséeing, placing, and displacing of the accordingly, you may easily iudge, & how they ought as Plutarch, Galen, and Clemēs Alexandrinus sayth, to be skilful in this art of preserving health, for of outward causes, as well as of inward, sicknesses are obteyned, as at large in my Diall of Ages may appeare: and especially children,

In Apoll.

Bishops
ought no lesse
visit Scholes
than Churches.
De liber. educ.
Pri. de san. tuen.
In padag.

whoso

whose pores (as those that doe outbreath more than any o-
ther age) be very open. And therefore as Hippocrates, Galen,
and Apicen, with all other learned Physicians, whether they
be *Greekes, Arabians, Perians, or Latines*, doe affirme, that they
be sooner afflicted, by reason whereof Galen teacheth, that
Children prosper best in the Spring and beginning of Sum-
mer, because that season is nearest to their nature. And yet
herein by the way, I would not that anye should thinke me
to be of Athenens iudgement, confuted at the least of worthy
Galen. 1540. yeares past, who did affirme the spring to be
hote and moist, but that I with Galen doe teache it to be
meane, and of moderate temperature, of Master Buckma-
ster in his Prognostications wisely noted. Though whyche
meane temperature no doubt all things flourish, as Palin-
genius, Fallopius, and Paparilla affirmeth, for that otherwise
it would not, if it exceeded in any qualitie, as the other seasons
and times do, as in my discourse of the beginning of growing
and living things both appeare, and therefore no marvell if it
yelde no suche vniuersall encrease. The same also we maye
referre to distempered states, habites, zones, regions, and a-
ges, as Peter Martir de Angleia, and Martin Curtis declareth
in the Decades and Arte of Nauigation in oure dayes deli-
nered.

CHAP. XXXIII.

**How the best Philosophers define Vertue. Of the agree-
ments betweene Diuinitie, Philosophie, and Physicke.
Whence the morall vertues spring, and their needs.**

Moreover, all Philosophers, especially the
Stoykes, Academikes, and Peripatetikes, that
were diligent in beholding natures prouidēce,
do affirme all vertues to cōsist in a meane, as
by y^e definition of the prince of y^e Peripatetikes ^{2. Eth.} Vertue be-
appeareth, for vertue saith he, is a cōstant affection of y^e mind, syned,
obey.

Lib. 2. de Prop.
De alic.
De tuenda b. vale.
In coment.
In eibi.
3. de off. & de
amiti.
De regum.

Math. 7.
In carmid. cirop.
di de mor. anial.
De Senect.
De amit. pri. de
nat. Quest. de
morb. pop. de locis
affect. lib. 1. theo.
eccl 10. super sp.
79. lib. 1. de. par. lib.
3 ad sap. padag.
lib. 1. c. 13.
What al
wayes wise
men should
wey.
De iuen. valetu.

De sani. tuen.

1. de vs. part. lib.
quod ani. mor.
De sani. tuenda.
De regum.
Lib de dial.
In compen. dial.
In epis. dialect.

obtayned by free choyce consisting in a certaine meane, and directed by the right rule of reason, as wrighte Castilio, Helus & Placatomus &c. that is agreeable to nature, or according to the prescript rule of nature as saith Moore. Further, whosoever of the Stoicks obserue and obey, as affirme Aristotle, Cicero, and Orosius can not hurt any, nor be hurt of others, seeing nature seeketh euer as wel his own safegard, as by the same euerlasting law we are taught to do no other wis: than we would be done vnto. But there is none that would haue anye euill done vnto themselves by any meanes, therefore they must as well in dede as in thought auoyde all actes that maye hurt others, bycause that the same measure you meate to others saith the Scripture, shal be measured to you agayne. And those actions that exceede the meane natures lawfull allowance, is counted of Plato, Zenophon, Aristotle, Tully, and Alexander, for perturbations and not vertues, of Hippocrates, Archiguites, Galen, and Auicen sicknesses, and of diuines after a sorte sinnes, vices, as by Gregorie, Nazianzene, Augustine, Ambrosius, and Petrus Lombardus it appeareth, but especially by Clemens Alexandrinus: for what soeuer sayth he, is besides the right rule of reason, is sinne, whiche I would the wise capacities did no lesse way, than the vnlearned and ignorant sort hitherto hath bin vnable to conceyue, for other wise as sayeth Montuus Theodoretus could not haue iustified that the ratiocinall appetitiue, and irascible spirits or graces being coupled as you haue heard in the Epistle by interchangeable let, doth make a good canition of the vertues. Hence, as saith the same Montuus, the Morall vertues doe arise, and bycause they incline men to be simple, good of disposition after nature, they are sayeth he to be preferred before those that arise of doctrine, by so muche I thinke with Galen, Clemens Alexandrinus, and Orosius, that nature is before, and better than Arte, for Gods gift is before all artificiall vnderstanding. And therefore Doctor Alenunt of Patisk, and Euans our Countreyman, with Ioachim Periom affirme, with all other Logicians, that to
the

the finding out of all knowledge, inuention, and iudgement, be the instrumentes befoze all instruments: But they can neuer be well obteyned, if Gods gift in the naturall action be wanting, as the best diuines, and prophane writers do teache.

*Xenop. lib. 4. de
dici. & fact.
Tulli. 2. Tust.
Horac. lib. 4.
Ouid. lib. 4.
De potenti. eleg.
Virgil. Georg. 3.*

Hence is it, that some can reason moze substantially to the truth, waiting arte through his diuine grace, than other some with all their skill and industrie, as dayly experience both in Court, Camp, and Countrey, doth declare.

Hence likewise the Countie Castilio, and Osorius the Bishop testifie, that if nature repugne the Prince, all diligence and exhortation of the Courtier is but in payne, for what nature hath made crooked (sayeth the Preacher) who can make straight: the same also in the firste parte, by the example of the Emperours deprauid, I haue shewed in bryefe, and Mokerus at large. Wherefoze, when we be dis tempered, by cause thys naturall meanes is something wanting, through eyther the constitution, dyet, regiment, or euill custome, according to the excesse, or want thereof, all be deprauid from oure parente Adam, moze or lesse, inducing sicknesse, trouble, and sinne.

*Lib. 4. de aulicis
De Reg.*

Eccles. 7.

Lib. 1. de infans.

CHAP. XXXV.

At what time Infantes should beginne to learne, and what properties & qualities ought to be in a Tutor, and what Bookes he shoulde teach the firste age. A bryefe note of the doctrine that in the other workes and ages shall follow, with diuers other things worth the noting.



Now that through these, infantes may not be further empayred, as far forth as by dyet we maye denise, Religion, rule, and arte inforce, as Ambrose, Lactantius, Firmianus, Galen, and Paligenius doe shewe, Childzen are to be trayned up from the first steppe of vnderstanding, with louing, learned, and discret persons, of good Religion, experte knowledge, and godly life, as Plutarchus, Clemens Alexandrinus, and Iohnes Iouius affirmeth. Although Galen and Boetius dothe not

*Hipp. de natur.
hom.
1. De off. Lib. de
ver. cultu.
De sani. munda.
De cap. libr. 10.
The cause of
education.
De liber. educand.
padag.
Lib. de prudent.
1. de san. munda.*

Lib. 1. de rat. juv.
pueror.
Lib. de infanti.

at the third
and fourth
yeare childre
are to bee
taught.

Lib. 2. de princ.

The qual-
ties of a good
Scholmay-
ster.

appoynt it, untill the seconde seauenth yeare, yet I thinke it most reasonable, with Quintilian, Lodoüicus Viues, and Mokerus, especially in this age, some ripe some rotten, whereof in the next volume I shall shew the reason, from the third yeare the lussy sozt, and the other (not so pregnant or ready witted,) from the fourth yeare, fifth, and sixth, and that they eschue the sight and hearing of that that might make them worse, as is said, if they learne not that that might make them better: and to appoynte a Tutor, a Scholemayster of good nature, sufficient knowledge, ciuill manners, goodly stature, and seemely gesture, soz to be their guide, rather than earnestly to teache as yet, whose tenne properties, with many woorthy sayings, touching nouriture, deuised by Don Anthony Gueuara, and translated by Mayster North, I omitte, bycause it is extant in Englishe in most places, and doe thinke good to expresse these of Gordonius.

First, that he be apt to teach, wittie, and ingenious, and that he can interprete the holy Scriptures, applye them soz the amendment of life, and agré them soz the strengthening of our faith.

Secondly, that he be good and honest of conuersation: soz to speake well, and worke euil, is but to condemne and falsifie a mans owne wordes.

Thirdly, that he be humble in teaching, and not loftie and proude harted, noz a tormentor with stripes.

Fourthly, that he be eloquent, soz science without eloquence is as a Sword in a lame mans hand.

Lastly, that he be cunning, and haue the perfitte way of teaching, so excellently well set out by Mayster Ascham soz all sharp wittes, (as hitherto hath not bin done) in his booke of instruction of youth, dedicated to the noble and righte prudente counsellor, the Lord Burleigh, high Treasourer of England. And as soz the other soztes of baser capacities, or pleasanter wits, as their Tutors shal thinke best, the Kings Grammer, Foxes song, musicke, wrighting, or any other, méte soz their weake wittes,

wittes, delicate deuises, and trades ensuing, chosen for they
 vertue and learning, and not for fauour or kindred, but at the
 seuenth yere, for further in this first worke I intend not, by
 cause that the rest of the order of our trayning vp in al health,
 holynesse, and maners of life, with such kind of discipline and
 trades, meete to garnish a Christian Diademe, and what com-
 plexions are best to learne, and what Authoꝝ meetest to bee
 taught, shall be left for diuers volumes, answerable to the di-
 uersitie of ages, for others to perfoꝛme according to this plat-
 forme, if I be hindered or discouraged, answerable to eache
 nature, office, time, and place. &c. seeing those be better prefer-
 red, that trauell only for priuate profite, than he which to his
 small power with toth and nayle seketh the common benefite.

CHAP. XXXVI.

At what time Galen willeth Childre to exercise, and what
 pastimes be meetest for gentilitie: and what labours and
 trades be best for the comunaltie to auoyde, as well roa-
 gishnesse as idlenesse: Of the foreshew of good children,
 and how soone Strangers make theirs get their liuing. Of
 the speedie regarde that woulde be hadde to Scholes and
 Scholers of *England* and *Ireland*, as wel for the ouer mul-
 titude that is in the one, as the ouer few number that is in
 the other.



It shall be time, sayeth Galen, for such sonnes
 as shall nobly and worshipfully be descended,
 and that haue such sound parts as we haue a-
 foze described, meete for the Campe, Courte,
 and common affayres, with the knowledge
 afoze mentioned, to learne to ride, runne,

to assaile, tosse the light launce, & throw the small dart, made fit
 for their feeble strength, vsing Archerie chiefly, although eue-
 ry one can not attaine to Catenes cuning, mentioned by Quintus
 Curtius. The rest of the comunaltie, every one to some arte or
 misterie, answerable to their nature, inuention, & place, vnlesse of Archerie.

Lib. de Propia.

In Idea.

2. Thess. 3.

A iust and
profitable
law.At what age
childre should
be taught to
labour.At what
yeares the
children of
strangers get
their living.

Looke the
Booke of the
receyving the
Queenes
Majestie in
to Norwich.
A needefull
thing of Ma-
gistrates to
be conside-
red, and spee-
dely to be
redressed.

Too many
Scholes, and
Scholers in
England,
In y^e Alarme
to England.

as in yowth you carefully nourishe them, in age you meane cruelly to cast them away, and therein what else doe you saith More, but then make Roges, and then punish Roges. And those persons sayth Plato, that passe their yue without profit, ought to have the rest of their dayes lawfully taken from them. Also the Scriptures saye, that they that will not labour, ought not to eate.

Hence it seemeth, that our profitable lawe made against Roges and vagrant persons, is iustly broughte. And in childehode labours should beginne, because the twigge, you knowe the Proverbe, will easelyst twine whiles it is greene, be some prickles that will be a thorne, some croketh the tree that good ramocke will be, and vse maketh maysterie, as by dayly experience, and the strangers children it appeareth, for at four and five yeares many of them get their living, being therefore no such burthen to the common wealth as some fantasticaly imagine, but rather greatly beneficiall, if you will well wey the sundrie wayes and trades that they teache, howe our children maye get some part also of their maintenance, with the profit that sundry Townes and Cities hath, by the industrie of them learned, as in open shew most excellently in the eye of your maiestie at Norwich was handled, wishing, that in sundry corporations of Wales, and the North, some were planted, that so the idle mighte be both taught to get their living, and also, that the voyd and empty houses mighte be maynteyned: and that the greatest part of all youth, having gotten some strength as well of theirs, as of ours, shoulde be brought vp in husbandrie, and dayly laboures, and not in toyish deuises, needelless for our commons, a lesser parte of all kinde of Artificers and Merchants, and the least number of all, for all kinde of Scholers, our State (to them that looke into it, as I have done into euery Citie, Towne, Corporation, and Borough, and the manner of the liues of all oure Countrey people of euery degree) doth so require, as Ireland doth the contrarie, Scholes and Universities, as B. Rich rightly proueth, our Statute Lawes

commande

commaundeth, and for the loue I beare to my Countrey I do wishe it, because, that by the meane eche state is best maintained, if dearth and scarcitie maye be eschewed, obedience bee embraced, laborious arts and painful trauels practised, and also by reason of the greate want there is of painful seruants and willing Hinderes, notwithstanding, that needefull statutes made for seruantes, and that also of taking of Apprentises, for doubtlesse after they haue gotten some Scholerly knowlege, conceite of vnderstanding aboue their felows, and custome in ydolennesse the two firste ages, they then forthwith condemne for the most in al the ages folowing, not only honest, homely, and home trauels, but also, if their parents leaue them not liuing answerable to their vnderstanding and liking, nor by any other wayes be preferred, to shifts forsooth, sectes and practises, by and by they enter, or into the professiō of Diuinitie, Physicke, Lawe and Schooling, befoze they bee approued eyther for capacitie, maners, or experience, turning witte into wilinessse, learning to lewdnesse, truth to deceitfulnesse, cunning to craftinesse, eloquence to flattery, fidelitie to hipocrisie, labour to ydolennesse, and humilitie to stoutnesse: to be shorthe, as Tullie testifieth, that as bountie by bountie is diminished, so I asseyne, that by learning, learning is contemned and disabled.

Some need full statutes to be executed.

And yet hereby I meane not to seclude the apt minde of any of the Peomanrie that shal haue continual maintenaunce from the dayly study and practise of any of the afozenamed, or any other of the liberall sciēces, neither Colledges, or woorthy grāmer scholes are to be suppressed, no moze thā I do affirm, that the dullarde of highe birth is to be preferred, or the pelting scholes in euery place to be suffered, as in the nexte age shal be at large declared, and the ouer number in ech Diocesse idely trayned, accounted with the labours, trades and exercises described.

Which vse of laudable labors, and exercises partial, is so antient, as Diogenes scholars practised it in Greece, in Candy, as in Spain

In Apoth.

In Apoth.

Looke in the
laste part of
my booke of
the benefite
of y^e Bathes
of Buckstone

Erasmus declareth, Licurgus appointeth it the Lacedemonians, and Alexander Seuerus furthered it amongst the Romaines, and charged the censures ouer youth to be againe carefull, as Valerius Cordus testifieth, and Conradus Lycosthenes. Commanding youth with due reuerence to attend often in the presence of their vertuous Parentes, Tutors and Maisters, that thereby they might learne Ciuilitie, good Maners, Wisedome, euery kinde and age by themselves. At the Bathes omitted, notwithstanding my rules delineated, as of *Buckstones* chiefe is reported, not doubting but it will be ordered according to the Register prescribed, considering the noble Earle would haue al men well bled, and euery one to be well dealte withal, for to his great charges was the house builded, and for the common benefite, and not for priuate profite, nor vaine deuises; and so Plato councelled the Athenians in al their doyngs, although they were Infidels, that they shoulde learne all offices of life: of Christians therefore not to be neglected at all times and in al places.

CHAP. XXXVII.

Of *Tullies* deuision of dueties bothe naturall and morall, and howe they ought to be regarded. The antiquitie, formalitie and decentnesse of apparell, in sort handled to the praise and dispraise thereof.

In off.
Perfells.

Duetic diu-
ded accor-
ding to Tullie



The Romane Orator deuideth dueties two wayes, the one perfite following nature endued with the morall vertues, or Cardinall, as the Schole Doctors Bernarde and Lumbarde do tearme it, wyth the auncient holy Fathers Anselme and Augustine, and lerned Philosophers, as Aristotle, Macrobius and Scotus, bycause they fortifie and strengthen all manlie

manlie motions : as for example : Prudence righteth vnder-
standing, Fortitude Courage, Temperaunce Luste, and Ju-
stice all powers.

The other not so perfitte proceeding of instruction by pre-
cepts guiding the trade of life, according to euery condition
to the semblaunce of wisdom and naturall goodnesse, of all
wise men (as sheweth Gueuara) by the authoritie of Salomon
to be desired, and in their children to be instilled: because they
ought more to reioice and glory in knowledge their children
haue, than of the abundaunce of goods they leaue them : Al-
though now adayes possessions, annuities, cattelles, gold and
silver be chiefly esteemed : for who, except only the very wise
and perfect noble, hearing one commended for the gifts of the
minde and body, that forthwith demaundeth not for the gifts
of fortune also, as of what liuelihode is he : what is he worth :
not regarding his state, profession, and vertuous calling, or
his noblenesse if he be vnder: preferring the mould of the earth,
and dumbe beasts, that he breedeth, before mans graces, ru-
ler of all corruptible things & politicall causes : Oh horrible
abuses, by the very Heathen condemned. For, as Quintus
Curtius writeth, the honest, ciuil and learned sorte commonly
be least wealthy, vnlesse it be worthily bestowed vpon them,
by Princes, Dukes, Potentates, Prelats and parents, gifts,
heritage, office, will, or marriage.

Media.

A foolish de-
maunde.Wares of
preferment.What becom-
meth good
men.

Super eth. Arist.

In off.

There is no-
thing counte-
dable, where
waiteth good
maners and
dueties.

And no maruell, for their mindes are more inclined to ver-
tue, wisdom, knowledge and honestie, than to riches, posses-
sions, or annuities, and certainly so it becommeth good men,
for vnlesse (babes) you haue a delight to seeke after wisdom,
vertue, knowledge, and good maners, in vaine as saith Sim-
plicius is the studie naturall or diuine, either the skill & trade
of breeding, feeding, husbandry, or clothing, by Tully so highly
praised, or the waye of winning of riches by any office, Arte,
or misterie: or yet the high gift of preaching, healing, or plea-
ding, not treading the steppes of Christianitie, of some
Spinisters, Philistines and Lawyers to be better considered in
their

Three especiall points.

their preaching and practising, not so muche regarding how eloquently, delicately & cunningly it be handled, as howe true, profitably & iustly it be performed, maintaining no action or wager of Lawe for gaine or glory, neither assuring the sicke of health when he is past remedy, nor alledging the Scriptures for the furtheraunce of libertie, but suche as accorde with the veritie, as that famous Clarke and excellent Preacher Maister Doctor Squire of late in his Sermons at Paules Crosse excellently handled and diuinely deliuered.

Another part of this dutie that may be referred to childre consisteth in the comely keeping of the body, and seemly forme of apparell, of Holinshed not a little reprovied, as it is now used of the elder sort, & by Viues in Prose, & Lillie in Latine verse, for youths cunningly described, so that it be regarded: remembryng alwayes the due reuerence belonging to Parents, Maisters, Elders, Nobles and Officers, as Moses, Sirach, Plutarch, Quintilian, Ambrose, Olorius, and Mokerus willet, which as Tullie sheweth, was better obserued of the Lacedemonians, than of the Athenians. But the chiefest regarde of all muste be to obserue the lawes of G D D and the Prince, and them alwayes to folowe and obey, by that reuerende Father, and honorable Prelate Maister Doctor Elmer in his Sermons of late before oure Soueraigne, righte godlye and duetifullly deliuered, euen as in the Primatine Church it was by the ancient Fathers and diuine Teachers, and as now it becommeth al good subiectes. For as Clemens Alexandrinus affirmeth, al those that haue a desire to folow the laws, do build vnto themselves strong holds, that keepe their minds & bodies in a lawfull mean, obeying their prince without racke in his comandements, and in guiding their consciences without offence, as in the reste shal not be omitted, according to the ages of Childe, Ladde, Youth, Perfect man, and Olde age.

And these meanes, demeanours, or behauiours, Aristotle termeth Maners, Tullie Duties, Saint Ambrose Christianitie, Olorius

Eccl. de lib. educ.
De off.
Lib. de infant.
Lib. de senect.
Num. 8.
Exod. 22.
AA. 24.
1. Tim. 2.
Tit. 3.
Rom. 5. 12 13.
1. Pet. 2.
Lib. 2.
Stromat.

The lawe a
sure foytresse.

Profitable
councell.

Pueritia.
Adolescentia.
Iuuentus.
Aetas virilis.
Senectus.

Olorius Nobilitie, Castilio Courtlineſſe, Eliot Gouvernaunce, 2 de Regimine. De Auſco. Ad Henricum.
 Ciuilians ciuilitie, Lawyers in a ſorte ſormalitie, Academiks
 office, and the holy Ghoſt Wiſedome, for through Wiſdome
 were we reformed, taught and preſerued, as ſaye Salomon &
 Syrach, it is Wiſedome that openeth the mouth of the dumb,
 and that cauſeth the tongs of babes to be eloquent, that ma-
 keth vs to indeuoꝝ at al times, in al places, as Plato willeth,
 both by dyet and diſcipline to ſolowe Vertue and flee Vice,
 to abhorre euill opinions and ſiniſter, and to keepe the true
 Catholike faith, as ſaith Clemens Alexādrinus, Athanaſius, Padagog.
Lib 1.2.3.
In ſimb.
In introd.
ad ſapiens.
De rem. Apſ.
De infant.
 and Viues, and that infoꝝmeth childꝝ alſo to auoide idleneſſe,
 as Ouid willeth, holy Ignatius, ſage Cirill, and Mokerus, by
 cauſe that in the iudgemēt generally of al the wiſe and lear-
 ned, it hath no ſmall force. Theſe behauiours in making and
 marring the maners of the minde aſwell as the ſtate of the
 body, of our late famous Jewell, as the learned and worthe
 Doctoꝝ Maiſter Humfrie teſtifieth, in his tender age conſide- Lib. de vita &
more. Lucilla
 red, and during his life accuſtomed. Alſo, the Proverb is, that
 Meate makes, Cloth ſhapes, and Maners a man.

The Sacred worde likewiſe ſaith, that by a mans appa- Eccle. 19.
 rell, laughter, and going, he is known what he is.

And the auntient cuſtome of Princes, Pæres, Prelates, A decent
ſorme of ap-
parell laue
dable.
 and people do declare it, as by the Parliament Robes of the
 States, the Wædes of the Judges and Sergeants, Scarlet
 Gownes of Aldermen, and the Liveries of Companies, with
 the Coates of Armes of the Heraldſ from time to time haue
 approued it.

Howe fantaſtically, diſdainefully and ſleightly ſoener
 ſome condemne comely ornaments ordered of moſte antient
 time for eche kind, degꝛe and profeſſion moſte decent, as Be- Prob. 2.
De veſt.
 nedictus Areteus teſtifieth, yet I woulde not haue it ſo to bee
 thought, that it ſhoulde be of any neceſſitie, that the office
 muſte be depraued, if the Miniſter be not in his habite: as the
 Proclamation is of no force without there be firſte befoꝝe it
 be read, an Dyꝛe ſounded: noꝝ that any ſuperſtition therein
 ſhoulde

shoulde be mainteined. Howbeit, to see a Preacher apparelled like a Pedler, a Minister like a Minstrell, a Doctor like a Dauncer, a Bishoppe like a Bachelor, a Iudge like a Jester, a Counsellor like a Courser, a Souldiour like a Sailer, a Priuate person like a Piere, a Commoner like a Courtier, a Woman like a wandring Masker, a Man like a monstrous Player, a Youth like one of olde yeares, were verie vnseemely and vnhealthie in a ciuil and sound societie, where all thinges ought to be bothe comely and profitable, and eche one accordyng to their degre, to be reuerenced accordyngly, for the Proverbe is, that As a man is mette, so is he grette.

CHAP XXXVIII.

A confutation of suche as appoynt no naturall ende or godly election: Of the care that Rulers shoulde haue to holy Religion: The follie of suche as haue taughte perfite pleasure to be a lette to Vertue: a description of the beste constitution.



What they
be that know
mankind
but by the
halfe.
A matter
worth the
quarrelling.

At bycause my meaning is not to stande vpon such things thoroughly as serue to all comelinesse of the body and minde, vntill I come to the other ages, I doe affirme here with Galen, Clemens Alexandrinus, and Saint Augustine, that they be not a little deceiued that suppose all men meete to attaine Vertue, as they be that thinke there is none that fauour honestie, which is to appoint no naturall ende, or godly election, bycause both these knowe the nature and prouidence of God in mankind, but by the halfe. For, neyther are al men bozne enemies to godnesse, nor all so-made and chosen, that they fauour Iustice, Vertue, and Godlinesse. Wherefore I maruell with them at the Stoikes, that supposed al men meete to get Vertue, as Paule did at the Galathians, who after they

had

Had receiued the grace of God, cast it behinde them, when as
 we see daily many childzen bozne of the same parentes, brou-
 ghte vpp of the same Maisters, and vsing the same nourishe-
 ment, differ farre in nature, as well as in opinion. Who I
 pray you for Gods sake, who hath taught wickednesse, saith
 Galen? and yet seue childzen shal you finde by nature prone
 to vertue, but by their Parentes, Rulers, Preachers, Tea-
 chers, and Maisters, throughe instruction and correction bee
 brought therevnto: Throughe the sacred worde, as affirmeth *Rom. 10.*
 the Apostle, the people be brought vnto the Christian faith,
 and by godly regiment kepte in holy Religion. Howe care-
 full therefore Rulers, Potentates, Prelates and Preachers, *A most neede*
 ought to be, to foresce that Unitie bee obserued throughe all *ful note.*
 your Maiesties Dominions, and that no exercise, inuention
 or deuise whatsoeuer be permitted, Propheying, Preaching,
 Reading, Interpretation of Scriptures, or forme of ministra-
 tion Publike or Priuate, other than agreeth with the holpe
 Catholike Faith, oure presente lawes confirmed by Gods
 lawes, you maye easily gather, forasmuche as all suche do-
 ings tende to popularitie, mutiny and sedition, as often alte-
 ration doth Irreligio: for what a seditious and sclaunderous
 case is that that still some put forth, that if it be consonant to
 the worde of God, then we are bounde to obey, vse and folow
 it, otherwise not, as though it could not be consonant to the *Seditious*
 Scriptures, vlesse suche a singular and precise Sir did ap- *speeches to*
 proue it. And why? bycause forsooth their cause, as, it, is, excel *be auoided.*
 all men, and that the holy Ghoste is rather plesse to instruct
 Cailliers and Sectaries, than the whole Christian state of
 this holy Church, Princes, Peeres, and people, not consi-
 dering, that where Religion is once firmly grounded, and
 constantly beleued, that then they be there more obedient vnto
 to their Captaines, as testifie Quintus Curtius, Iosephus,
 and Lactantius, neither that hereby is broughte a manifeste
 starting hole to al contempt and disobedience, if this obiection
 maye withoute distinction of time, place & state, be admitted. *too common.*

*Decad. 2. fol. 238.**No pleasure
is to be for-
bidden, wher-
of cometh
no harme.**Lib. 3. de off. Sect.
vltim.**Scandalum maius
& minus.**Lib. de Senect.**The humane
vertues or
graces.**In Lib.
Lib. 2. de Prop.**Pleasure de-
fined.*

Againe they be holden with extreme follie, as Bullinger lear-
nedly sheweth, that say we are withdrawn from Vertue
throughe righte pleasure, throughe lawfull pastimes, as in a
Pamphlet of late was deliuered, entituled the Destruction of
small Vices, accompting recreations, profitable pleasures,
reioicings of life, for haynous Synnes, as persons wholly
ignorant in Philosophie, Physicke, and Diuinitie, for the ex-
treame and vnlawfull luste and pastimes, is not to be fear-
med pleasure, but rather vnreasonable paine, offence and dis-
pleasure, wherby by the way it appeareth, that Cicero for al
his knowlege and eloquence in moztall Philosophie, failed for
lacke of perfect skil in the natural, and Gods gift in the theo-
logicall, and namely, in that he wrote againste Metrodorus,
affirming, that a good complexion, pleasant health, doth strue
with honestie, without the latitude wherof, which consisteth
in the mozte pleasant agrément of the vnitie of the partes of
the spirites, humors and members, according to the moze and
the lesse, mainteined throughe moderate exercise of the minde
and body in pleasant recreation, as he saith the light in the
Lampe is with Oyle, very profite, comely honestie, noz right
pleasure can be at all. For first of all that we maye rise out of
the myze and dyne him to the wall: what profite or honestie
can be at all where reason is wanting? what manhode where
is no courage? what generation or nourishment where lac-
keth desire? what gouernment where lacketh vnderstanding,
what Religion, or Doctrine where sence is wanting? what
wozde, what ioye, what state, where al these thinges,
ioyfull health of body and soule, pleasure is banished, delight
destroyed, comely societie condemned, the meane misordered,
a good complexion banished or not vled? and pleasure is de-
fined to be euery motion and state of the body, wherein manne
hath naturall delectation.

There be diuers kindes of pleasures, some are attributed
to the soule, and some to the body.

To the Soule intelligence, and that delectation that cometh of the contemplation of truth, loyning thereunto the remembrance of the good life past.

But to the body, that delight and pleasure that groweth by the adding of that which is wanting, and the emptying of that which doth abound, in y^e bookes following what is omitted at large to be handled, vnder the things naturall contayned, as in my Tables in Bathes ayde appeareth, Wekerus, and Vateriaolus: all which felicities and pleasures, the best constitution, holding the latitude of health, and diuine instructions, enableth, byingeth, and maynteyneth the graces of the godhead, therein assisting with the rest mentioned, in a word for all, euerlasting life, as well as continuall health: it causeth as Montuus, Oforius, and Bullinger, following all the best learned, affirmeth, with all other vertues of mind and body whatsoeuer, as in another place I haue more largely discoursed, of Tullie is confessed, and of the prudent quickly perceyued. For what is he for example, that eyther hathe godly zeale, loyall heart, or louing mind to his Countrey, that doth not thinke all this resteth with the whole stay of the weale publike vnder God, in our Quenes maiesties life, who as hir highnesse (be it spoken to the prayse of God, profite of the godlye, and without suspicion of all flattery) hathe a most excellent complexion of bodye, agreable to nature, with all giftes of the mind, and education answerable, so immediately vnder God, pleasant and ioyfull health in the same constitution pradisid, is the long preseruer, through whome we haue so muche godlynesse and quietnesse, which God grant to be perpetuall, and hir highnesse life equall to Polio Romulus, in happinesse to Augustus, and in riches to Croesus, and after this transitoiye life, to obteyne those vspeakeable and euerlasting pleasures, ioyes, and Crowne of immortall glory, prepared for his elect, with Abraham, Isaac, and Iacob, in the Kingdome of Heauen. Where nowe was the Prince of Orators the Romane pleaders notable witte, that in all other things, moztall, ciuill, and

Nemine de volupt.

*Lib. 2. per. id est
67147.
De loc. medic.*

*De sani. tuenda.
De Regim.
In Dec.*

*Qu. Elizabeth
of excellent
constitution
and know-
ledge.*

*Tullie reprob-
ued.*

P. ig.

politique,

politique, was so excellent, that worthily in his Orations, as well as in his Offices and Tuscul. questions, Old age, Originals, Augurals, Canon and Civil Law, vaunteth himselfe so often, when as he brought the best constitution, Gods deede, solid health, Pleasure, for a Champion to combat with Honesty, and placed the naturall cause of all profit, the meane temperature, health, pleasure, amidst y^e most horrible extreames, diuinish deedes, vices, displeasures. Here also I can not excuse skillfull Grimbald, in translating Complexion for Constitution, when as Complexion is onely taken with Hippocrates, Galen, and Auicen, and all other learned Physicians, for the ioyning together of diuers qualities of the foure Elements in one body: but Constitution conteyneth not onely the temperature, that neuer stayeth (as Galen sheweth) in one degree or sort, but it is a greate deale more effectuall and more permanent, as the parts vniuersally well fashioned, apt to al duties, with iust members, and decente greatnesse, and also the well ioyning of them fitte to all actions.

3. D. of. Sect. vii.
Grimbalde
deceyued.

De. bo. cor. ha.
De temp.
De apt. corpor.
constit.
1. De san. suenda.
D. plat.
Hipp. & Plat.

CHAP. XXXIX.

The Stoykes diuersly reprehended. Of our deprauing both by custome, and by nature. What force the temperature is of to alter as well the bodye as the minde. Of the condemnation of certayne Sects of Philosophers. Vniuersall destinie condemned. Predestination briefly declared.

This sufficeth with that that followeth, to shew the follie of all them that say, that we are through moderate pleasure, through healthfull state, and holysome exercises, withdrawn from vertue, through honest pastimes, and lawfull games, made godlesse, through a good complexion to stricke with honestie, whome the learned Porsidonium, as Galen wrighteth, hath notably confuted, affirming that in vs certaine inwarde seedes of vices doth lye, as it were certaine small fires, and that it is not so necessary for vs to beware of vice, as to restringuish & keepe backe the increase of

of euils: for not as the Stoykes opinion is, and others follo-
 wing them, that all vice happeneth to our minds outwardly
 but the euill sozt, as witnesseth Plato, haue in themselves, as
 fire hid in ashes, causes of euil, that that happeneth outwardly
 is farre lesse. Therefore assuredly, euill customes comming to
 the partes of the spirite, wanting reason, which (as Bullinger
 doth) we call with Nencef. Will, we are made wicked, as affir-
 meth Clemēs Alexandrinus, and according to the intellectuall
 part, to vnderstanding, we are stayned with false opinions, as
 whē of godly, wise, & perfect men, we are instructed, the opini-
 ons are true, and our maners ciuil, as the Count Castilio, Ia-
 cobus Simancus, & Hieronimus Montuus sheweth. But in the
 intellectuall part of the spirit, reason & foolishnesse do vary, ac-
 cording to the more and the lesse: and doe follow (as teacheth
 Galen) the temperature of the body, vngouerned by grace and
 discipline I say, and the temperature hath as a beginning, first
 generation in the womb, & after nourishment and meates get-
 teth good humors, & these mutually doe cherishe & increase one
 with another: for the hote temperature, for example sake, ma-
 keth mē angrie. Hence anger kindleth the natural heate, & ma-
 keth it fierie. Contrariwise, they that be of mean temperature,
 of a good complexion, be meanelly moued in minde, void of all ex-
 treame passions and affections, keeping for the most the plea-
 sant agrēment & heauenly harmonie of health, apt to all vse,
 & do profit to ingender good humors, and do yeld themselves also
 easilie vnto reasons rule, to Gods laws, to laudable labours,
 and to al good orders & callings whatsoever. Therefore, let all
 those be reiected, and these sects following, especially from the
 training vp & company of al youth, as be of Aristippus, Epicu-
 rus, or Hegesias minds, doctrine and maners. The Gyrenaiques
 & Ancriferians, who swarued so farre frō the meane, although
 then they bare the name of Philosophers, as well in conuer-
 sation and doctrine, following & hunting after vice, delights
 of y outward senses, besides y consent of inward reason, in steepe
 of pleasure, as though there had bin none other felicitie, but to
 rate,

a principle of
 the Stoykes
 ouerthrowne.

That by cus-
 tome we be
 depraued, as
 well as by
 nature and
 will.

De Anima fas-
 cullate.
 Pedagog.
 Will.

Understan-
 ding.

a needfull
 note for all

Gouvernours.

Lib. 4. Al.

De iuen. vale.

19 De repub.

How the te-
 perature doth
 alter the ma-
 ners.

what kind of
 Writers are
 to be reiecte

Aristippus.

Epicurus.

Hegesias.

Wiseards of
India.

A wise note,
and a pretie
sunt.

eat, drinke, dallie, tickle, rubbe, scratch, and other vnlawfull
pastimes, condemning the motions and deedes of the spirite,
and cleaving to the appetite and lustes of the flesh, whereas it
was and is the high way, not only to the destruction of bodie
and soule, but also of name and liuelode, the one sorte putting
all blisse in wanton chambering, the other in drunken banquet-
ting, the third in contemning life: so that Hegesias stirred ma-
ny to neglect, as well their owne preservation, vntill Ptole-
meus the King by decree put him to silence, as by politique
princes euer accustomed, that against God and the lawes hath
preached, as also induced sundry to despaire, and to cast away
themselues through his eloquent orations vttered in the hea-
ring of ignorant persons, that he made in prayse of death, and
contempt of life, as Valerius Maximus, and Erasmus testifi-
eth, much like to certayne barbarous Indians, mentioned by
Quintus Curtius, whiche amongst them are reckned for theyr
wise men, who doth accompt it for great shame to be alieue, vntill
they be aged, sicke, or grœued, leauing here in no rule to
reason, no place to experience, nor no restraint, amendment, or
correction, to the licentious fleshe, lust and ire, will and cou-
rage, sinfull old Adam, respecting neyther the safegarde of the
soule through amendment of life, by the graces of the godhead
in the newe Adam, through faith, hope, and charitie, with the
goodly diuines, nor the conseruation of the parts in health, the
humane graces or vertues, through phisicall counsell, wyth
the reuerende and skilfull phisitions, nor the preservation of
power, wisdom, and iustice, through blessed and kingly regi-
ment, with the mighty Magistrates, wise Philosophers, and
learned Lawyers, together with all sort of Scismes, Sectes,
and Heresies, which are euer said to tend to sedition, mutenie,
and alteration, whereof in all times hath bin too great a tryall,
needfull therefore alwayes speedely to be prevented, withstā-
ded, and abolished, vnlesse we shall as new fangled, as some
are in their garments, and the whole route of them that teach
with the desperate and damnable Turkes, or that do beleue

as his Ienesaries are instructed al to heathenly, as did diuers
 baptie Philosophers, trusting only in destinie, whom the Pro-
 phet Hieremie hath utterly confuted, with Sainct Gregorie,
 and Maister Huteheson, in his worke entituled The Image of
 God, or to to generally, as ouermay do sayne, that all things
 good and euill, do happen of fatall necessitie, predestinately, so-
 ing that not only all the olde holy wryters, Clemens Alex-
 andrinus, Ignatius, Cyrillus, Augustine, and Gregorius, do as-
 firme that predestination bothe apperteyne but onely to the
 blessed election of the faithfull, godly, and holy ones alone, but
 also our late, sojeyne and home wryters, Erasmus Sarcerius,
 Lodouicus Vvies, Maister Huteheson, Doctor Cradocke, and
 Antonius Coranus, bethe largely and learnedly deliuereth,
 here onelye remembred for oure outwarde instruction, and
 not to put any faithfull beleruer in doubt of our inwarde ele-
 ction and predestination, through grace in Chyriste Iesu, and
 that agreeable to the whole scope of the Scriptures, for if we
 shall applie it to our base capacities, the offering of the Lorde
 vnto vs, is our calling: who so taketh hold of him is elected: if
 we continue to the ende in the truth, we maye boldely say that
 we are predestined, the faithfull and godly giuen, and not the
 vnfaithfull, sinfull, and wicked: but if we refuse him, we are
 hardened, and so shall we not leade anye into presumption,
 nor into desperation. And therefore Bullinger righte waresly
 and wisely teacheth, that all men are not drawen vnto him by
 the heare, nor like blockes and stockes: although Paule was
 forcible to preach vnto the Gentiles the veritie, Abacucke vi-
 olently to shew Daniell the power and mercie of the mightie;
 and Ionas miraculously to warne them of Ninuie to repente
 and crie for mercie, whiche they obteyned, bycause euerie one
 of them turned from his euill way, and from the wickednesse
 he had done. to the great grieve of the people, as ye may reade,
 by reason he saw that his preaching should be falsified, more
 regarding his owne credite, than the glorie of the mightie, or
 the sauing of so infinite many, which fault God forbid shoulde

Lib. 1. Roma.
 De predest. sancto.
 De veri fide.
 Christ.
 De pro. Act.
 De gras.
 De predest.
 Epist. 3. ad Mar.
 idem. ad Smir.
 De Pred.
 De ver. fide chm.
 Cap. de Pred.
 De Pro.
 De Pred.

Of our call-
 ing, election,
 predestinati-
 on, and indu-
 ration.

De Pradeff.
 Decad. 4. fol. 4.
 f. 646.
 Actes. 9.
 Cap. 22.

Cap. 4.

Cap. 3.

propheet

be in any of the Cleargie, seeing that God enforceth none to
 follie. For the confirmation whereof, Bullinger citeth the say-
 ing of our Saviour, Aske, and it shall be gyven vnto you:
 Seeke, and yee shall fynde: Knocke, and it shall be opened
 vnto you: for, whosoever asketh receyueth, and whosoever
 seeketh fyndeth, and to hym that knocketh, shall be opened.
 Wherby we see, that we must alwayes, whiles we lyue,
 craue for the assistance of the graces of the Godhead, to en-
 rich oures according to the diuine lawes, and then doubtlesse
 we are his Saintes, let any in this poynte of their practise
 and vnprofitable inuentions say what they list: or can to the
 contrarie, seeing that Garist confesseth man to haue reason
 and will, as it is most true, and as by the definition of man
 appeareth: for Man is a liuing creature, endued with reason,
 or else bys state were no better than a beast; if there were no
 difference, whiche by no meanes maye be permitted, but al-
 wayes remembred, that the earnest care of chyldren to follo-
 weth may be furthered and not hindered, (as Hieronimus
 Torrensis saith of Saint Augustine writeth) but rather the
 more encouraged, and that the euill and disobediente maye
 not haue a false glose to colour theyr lewdenesse, and that
 diuine thyngs, naturall and politicall, maye not be confoun-
 ded, nor the weake consciences burthened, as in the holy Ar-
 ticles of Religion is forewarned, in the Margent upon O-
 chins thirde Sermon noted, and by Veron lyke wyse wil-
 led, and of Erasmus Sarcenius deuised, the one of Allegation,
 the other of Condition, according to the forme of Saint Au-
 gustine.

Matt. 7.
 Luke. 11.

De Prad. 8.
 De Lib. arb.
 Dialog. 1.

Essentialis definitio
 110.
 Homo est, anim
 rational.

Confess. August.
 Lib. 1.

De Prad.

CHAP. XL.

A declaration of certayne conceyted fellowes voyde of reason or arte, which iudge of the mediate graces not as they ought, nor yet of the immediate. Of the wickednesse of Libertines, and of the speedie redresse that must be had. *Admirall* discourses to his Prince to be abandoned. A repetition of things going afore in a Christian societie to be remembred.



Furthermore, who of any right iudgement can but mislike the precise and too penitish conceite of some that wene themselves obbe waightes; whiche doe iudge Gods power and glorie to be depraue; if there be granted any grace, vertue, or power, to procede from the celestiall bodies, theologicall graces, mans spirits, or princely regiments, or from the substance and qualities of the elementall bodies: not knowing the force of moving, light, and influence: the benefite of faith, hope, and charitie: the firme of desire, courage, and reason: the godnesse of power, wisdom, and iustice: nor the alterations wrought by heate, colde, moysture, and dryeth, limited them by their Creator, to eache thing, according to the law of nature: as persons verily wholly ignorant in the profound knowledge of God, of nature, of regiment, and experience of Gods workes in his creatures; from time to time approued, and of late by blasing Statues signified; as well as of old, as herdelike, laūcelike, swozlike, tunlike, hornelike, tozchlike, manlike, besumlike, & such other, some natural, some supernaturall, as Abienus, Damascenus, and Manilius in their dayes delivered; & sence, Picus Mirandula, and Fredericus Nauis, but last of al, Michael Mestlin, Hef. Roslin, and Kindard write most godly & learnedly: wher as al these his most wonderful workes do rather set forth & declare his most mightie power, incomprehensible wisdom, & exceeding mercy of vs to be considered to his glory & to our profit, than by any meanes contrary.

For as the Kingly Prophet Dauid saith, The Heavens declare the glory of God, and the Firmament sheweth forth his handie workes. The workes of the Lorde are greate (saith he) and to be sought out of all them that haue pleasure therein. Again he sayeth, All his workes prayle him. And truth it is, whether they be Mathematically measured, or Metaphysically pondered, let now the Arrian Ochine with his followers neuer so fondly force to the contrarie.

Serm. 7.

Moreouer, who can but condemne the desperate will, and senselesse witte of all Libertines, that for as much as they follow libertie, and doe condemne Gods preceptes, not remembering their newnesse of birth, the forsaking of sinne, they neither feare God, nor obey man, being the very worst of all others, putting their blinde beliefe with Diagoras, surnamed Godlesse, Theodorus, and Protagoras, in selfe rule, fickle fortune, and blind chance, making no conscience or difference in lawes diuine or politike, so they may haue their liking, until suddainely he layde in their dishe the high Holand berbe Chokewade, until the iust iudgement of God fall vpon them, like rather brute beastes, senselesse blockes, and blind infidels, than reasonable creatures, godly children, or dutifull subiects. Equall to these incarnate diuels expressed, in the discourses of the Italian Monster Machiuel to the Prince his maister, who setteth aside as well the graces of the godhead Ecclesiasticall, humane, and princely, as Theologicall, so that he may serue his turne, be it neuer so farre from the godhead: gifts, celestiaall influence, humane knowledge, reason, courage and lone, princely vertues, power, wisdom, and iustice, or diuine graces, faith, hope, and charitie, not regarding by these his faithlesse and vniust doings, how that he vniustly not onely man from man, where his preceptes be embraced, but also leaueth no good state peopled for anpe godlye one Prince to raigne vpon many vertuous subiects, of late excellently confuted in a Latin worke, dedicated to the noble and godlye Gentleman Maister Francis Hastings, and Maister Edward

De nat. atomum.

No godlesse
creature left
unpunished
here, or else
in the world
to come.

De Principiis

Machiuel
confuted.

Bacon.

Bacon: No more then is there fouler, (that is the more filthy) than such intemperance of body and minde, declining from the meane, especially in all such as are appointed in one knot of Christian societie, to loue, preferre, and instruct others, as our Saviour did his Disciples, to loue, serue and obey one another, regarding so the body, that we neglect not the soule. Like so to the heavenly and diuine regiment, that all earthly and princely state in the Scriptures so highly commended be not ouer the stone. For if you suffer our Kingly regiment once to quaille, farewell and adue to al Vertues, Honors and Dignities, as wrote Patricius, Chelidonius Tigrinus, and Olorius.

CHAP. XLII

The familie of Loue to bee apprehended of the yntie that ought to be in gouernment: Which way Faith is cobtained: How meanes and miracles differ: Of the confutation of diuers heresies: What hurt doeth growe of too costlye apparel: Pauls opinion concerning the yntie of righteous, and why it is layd downe.



The yppstarte faithlesse familie of Loue therefore are not to be suffered to wander anye longer claide by Dauid George of West, and hatred by Henry Nicholas of Worcester, but made sigge by Christopher Vittel of Southwarke. Iointer)erconionly, dissemblinge by, and damnablely teaching, that they in God are Deified, and God in them Hominiſied: so that whatsoener they doe, be it neuer so wicked, cannot be euill, as if ye reade a worke of late set forth, intituled The Displaying of the familie of Loue, may at large appeare: Seeking themselves from the Christian congregation, and Catholike company of the Primatiue Church, visible militant here vpon earth vnder our Queen, next and immediately vnder God, of the Churches of England and Ireland, and congregating themselves in one house or ca-

The inuentors of the secte of the familie of Loue.

an horrible saying.

Erronious
and seditious
Bookes.

A Catholike
exhortation.
Mar. 12.
Dissension
cause of all
destruction.

Nothing
without
meanes can
stand.

Whence the
reason of all
lawes were
had, civil, co-
mon, or pri-
uate.

Whence the
reason of all
lawes were
had, civil, co-
mon, or pri-
uate.
All the ad-
ons proceede
from the ope-
ration of the
parties.

ther of the familie, which is the best discipline, they call Rubric,
summing up all things in common, otherwise than the lawes
of God your prince hath warranted, teaching principles full of
obedience, communitie, & blasphemie, as in the booke of Exhor-
tation, a Dialogue betwene the father & the son, the proph-
cie of the spirit of Loue, *Matthew 23*, the glasse of Righte-
ousnesse, the holy Lamb, & both to manifestly appeare & ex-
horting all my countrey to be of every congregation to re-
maine in unity of religion, as members of one body,
seeing that the infallible word of God affirmeth, that every
kingdome divided in it selfe can not long stande, as daily ex-
perience, common reason, and infinite histories do declare.

For even as without unity of body and mind, there can be
no health or perfit strength in warre, as is saide, so without
unity in bodie and state, politike, of godly reasons rule
in all common weales, Princes directing, Pastors preaching,
Counsellors commanding, Captaines leading, Whistlers
healing, Tutors teaching, Travellers trading, Artificers
working, ploughmen plowing, Subjects obeying, servants ser-
ving, &c. with the Lawyers judging, to everie man according
to the worthines of his calling, & that by right any way to the
belongeth, divine statute, custome, or common, Partied,
Whence, & not every private mans invention measured by the
metre of all things, nothing holpy, nothing iustly, nothing or-
derly can be ordered in divine rites, or temporall causes, on land
or on water, in peace or in warre, in Court or in country, in
field or in house, in tent or in towne, in Church or in Chappel,
in College or in school, &c. nor any fortreffe can be fortified,
armies ordered, army victualled, house builded, sea traded,
lame restored, sicke mended, infant nourished and instructed, or
naked clothed. Hence it too maye be but the life of our nation,
the pattern of all lawes, Regiments and Unitie, as *Dr.
Raimondus* wel noteth in his foundation of Liberty, and the
subject of Whistler, for shal finde, that according to instrument
and office from the mediate graces in manhood, it maketh

and

1612

Dece 2

Togethe.

What Gods
worde both
not permyt
Certaine ob-
jections,
Math. 7.

Anabaptists
recanted,

Dodoz Sande
Archbishop of
York.
Martyr.
Gal. 6.
Math. 25.

nation as of the learned and godly Nowell in the latter parte
of his *Catechismes*, is very well noted oute of the worde
Lay to speake, and singularly well appoyned of Maister
Ralph Leyer in his *Whitorall*, and lately founde true by expe-
rience in the brute people brought in by Captaine Frobisher,
except if he miraculously. But that hapneth not to all persons,
neither at all times, nor in all places; for if it had so, it might
time, or in any age, the Heavensly Spirit would not have shod
againste the Godlesse Libertines, detestable Souldoyers,
and dissembling destinators: to them that knocke in Faith,
shall be opened, but whether they knocke in beleife or not,
they shall enter. It would not have saide against the olde
Arians, new familie of Rome, and late Anabaptistes (whereof
some had grace to recant of late yeres at Pauls Crosse), tho-
rough the godly doctrine and wise perswasion of a right gra-
tious Pastor in the Church of God, euery where worthily
knowne) to them that beleue, and that be baptised is salua-
tion belonging. It would not have saide against Aoytters,
Rogers, and all euill doers, to them that doe well of the hou-
sholde of Faith, is the Kingdome of Heauen; to them that do
euill, hell fire: hence manifestly appeareth the error of Ori-
gen (although some defende him) in that he taughte all men
shoulde be saved; as I haue heard some ignorantlie as-
serme, leauing no matter subiecte for the triumphe of Gods
Justice. Hence likewise the Scripture proueth, that Lucifer for
pride and ambition, with his adherentes were into perpetuall
torments condemned, wishing that all children were hereof
instructed, that they might no lesse regarde the meane, and
refraine the extreame. Thus some of the elder sorte wanting
wisdom, grace, due consideration, do little esteeme or auoide,
not knowing belike, as not regarding Tobias wordes to his
sonne, how that of Wyde beganne all destruction, neyther yet
the confession of thousands at their examinations and execu-
tion: howbeit in the ages following it shall at large be han-
led

led, if that already here sayd may not suffice, and Opius law
 deliuered, that teacheth a meane to be kepte in aparrell, vn-
 lesse such sumptuousnesse abroade where it needeth not, and
 attyre that ought not, be not forthwith attended. For hereby
 doubtlesse Vice is furthered, Hospitaletie hindered, Libera-
 litie condemned, Charitie neglected, and abilitie to serue the
 Prince when neede shall be, diminished: But it would be haue
 saide, whether they do well or euill, the everlasting loy is de-
 termined. These things the holy Ghoste hath not uttered, be-
 cause the truth cannot be againste it selfe, and that is the
 light Lampe which we are bound to follow, or else the Apostle
 would not haue saide, that the vnrightheous shall not inherite
 the kingdome of Heauen. We not deceiued herein, saith he to
 the Corinthians, Galathians and Ephesians. And this that hee
 spake, as he spake it doubtlesse by the spirite of God, to the
 faithfull in all their doings are to consider it, forasmuche as
 all the workers of iniquitie he willett to departe from hym.
 And truth it is: Wages, otherwise, howe shoulde it cause the
 wicked and disobedient, from euill to refraine, and to tourne
 vnto the Lord? comfort the faithfull, iust and honest, to con-
 tinue in vertue and earnest zeale of godlinesse, as the godlye
 haue alwayes done, if vertue hath not his rewarde here and in
 Heauen, and the vice his punishment both vpon earth and in
 hel. And this is the Catholike beleefe, that they that haue
 done well, shal go into life everlasting, they that haue done
 euill into hell fire.

*fine great
 discommodi-
 ties through
 too sumptua-
 ous attyre.*

*an answer
 to the former
 objections.*

*a needefull
 note for
 Princes,
 Prelates,
 Preachers,
 and Parents*

*Simb. cath.
 Quicunque vult*

P. Wherein

CHAP. XLII.

Wherein a good common weale consisteth: and howe the Gentiles as well as Christians hadde allurements and meanes to drawe menne therevnto. A question why Christ suffered. That God is no lesse iust than he is mercifully. How Princes take their regiments from God, in that they punish the euill, and aduance the good. The fruites of the Spirit declared. The works of the flesh described. Our sauours sermon vpon the mount touched. That the Morall lawe is continuall, and in some part the Judiciall, but not at al the Ceremoniall. How al men be created to do good works. A brieue conclusion vpon the drift of this whole worke. That euery Country is to liue within the limites of their owne lawes.

What maine
torneth best
to common
wealth.

Deus, Deorum.



The Gentiles as wel as the Grekes and the Romanes kept this course in al their governments, as maye appeare by the lawes of Solon, Licurgus, and Pompilius, with infinite other nations: for Solon affirmed constantly to the Athenians, that a good common wealth consisted in these two, in preferring the good, and in punishing euill.

Dea, de Propia.

The Romanes (saith Tullie) founded Temples in memorie al hereof, in such sorte, as none could enter into the Temple of Honor befoze first he passed through the Temple of Vertue. And the Agyptians (saith Moore) erected Images for memoriall of their vertuous actes, as we do the Armes, Crests, and Helmes of our worthies of the Charter at Windsor, whiche I thinke he did imitate from the Romanes, as we doe from the Grekes. But if anye diuine honor be giuen vnto them, it is plaine Idolatry, as the commandements do testifie. If this be so, and of Infidels alwayes to be wisely weyed, what shall Christian

Christian children of a far better paste, godlier regiments, and
holier congregation suppose in the like: shall we neglect it? shall we
make no accompte of these things? be brought up without the
beliefe & understanding hereof? God forbid, seeing it is more
evident than the Sun beames, that eche motion (as the Philo-
sophers affirm) is first in sense before it be in deede. Well then, *Restraine the*
binde firste the inward man by godly Affligtion, holy education, *motion, and*
ou, and noble calling, and the outward will not range: as for *no ocs is*
example, ye are taught to feare God, obey your Prince, and *done.*
loue your neighbour, and that unfainedly, wherein doubt, *an example*
lesse you shall do wel. Truly then if you so do, you wil seeke to *for Prea-*
eschew euils, & do them no hurt, as affirmeth Erasmus, Calvin, *chers.*
and Bullinger: and why? because forsooth that the inward man *Super Job.*
the affections, be bounde with the perfitte bonde of Christi- *In Infit.*
tie, of none the fulfilling of the Lawe. Binde then the unruly *Decad. 4.*
luste of the ouer lustie liuer, of the pampered fleshe, and halter *Serm. 2. fol. 584.*
the affections of the stubborne and ingracious hart in fetters *Serm. 10. fol. 96.*
fetcht forth of Gods lawe by al meanes possible, according to *Rom. 13.*
the neede of the state, time and place, for the doctrine that is *Good Coun-*
profitable: for the penitent, is not conuenient for the obstinate, *let for Ru-*
nor sufficient to the Dullarde that may suffice the witty, nor *lers.*
auaileable to the sicke that may serue the healthie, nor benefi- *Psalm 30.*
cial to the stranger that the subiecte is bounde vnto: and sette *Every thing*
at libertie with great regard and foresight the sorrowfull sobe *ought to be*
of the pittfull penitent oppressed thorough the remorde of a *done accor-*
wayling and woful conscience, godly feare, hartie repētance, *ding to time,*
with the comforte and consolation of Gods mercies: then to *place, state,*
dispaire of hauing forsaken the former euils, were as greate *and case.*
impietie, as is the contemning of his Justice, the taking a-
way of his glory. Hence is the learned doctrine of Doctor
Luther, as I take it, where he saith that a Christian man if
ye rightly define him is free from all lawes, & is not subiect to
any creature within or without, meaning (no doubt) where
inward man is regenerate through grace, that the outward
will not range, which walke not after the spirite. But because

Howe harde
it is to finde
a righte Chri-
stian.
an excellent
man in the
Mathemati-
cals.
Dec 3.
erm. 8. fol. 40r.

No state can
stande with-
out lawe.

A good obie-
ction.

Why the
wisedome of
the father
was sent to
redeeme mā.
Eib. de stultis
mortalium.
Howe.
Wisedome.
Mercie.

Anabaptistes
burned in
Smithfielde.
Anno. 1575.
Epist. 48. ad Pinc.
Contra Donat.
De ve. concendis
hereticis.
Expositio Eccles.
in Epist. ad Roma.
Cap. 13. 14.

such children be as hard to be found in a common weale that
is endued wholly with no other, as Platos common weale,
Aristotles felicitie, Zenos perfect mā, Galens temperate body,
Euchides Geometry (only of Maister Dee as some thinke vn-
derstande thoroughly) Tullies Orator, Horace Poete, Moores
Vtopia, or Paules Protestants. Outward and politike regi-
ments, are of God ordained (saith Bullinger) and all kind of
good discipline for the wicked and ungracious sake, as that
honorable Counsellor Maister Doctor Wilson well argueth
in his arte of Logicke, and by reason that the inward mā, the
affections, cannot of any be iudged but by the outward deeds.
The lawe is had to rule the vnruly and wicked, as the sharpe
brake doth the stiffe neckte horse: for they that do well, neede
not feare the law, considering how that the holy Writ saith,
that all suche it rewardeth.

And therefore what is he of upright conscience, Catholike
faith, or reasonable iudgement, that can think that our saviour
Christ suffered all that he did, not for the amendement of our
lines rather than for the imparing of our manners, thā to con-
tinue vs in wickednesse, as Riuus wisely writeth. For if you
will say, that he will pardon oure vices, howe vsuall soeuer
they be committed, what else doe you teache, but that he both
further al the sins of the world. But that will not agree with
the graces of the godhead, for wisedome is againste it, and
rule may not suffer it. Well then, it is euident, that he muste
no lesse be a minister of Iustice than of Mercie, vnlesse no
Christian state may punish the sinne, as some of the detestable
heretiques, Anabaptistes, not long agoe condemned, banis-
hed, burned & executed, byd holde, aswel as the Donatists of
old by holy Augustine confuted. Wherby, if God had not bin
righteous, as belike they mosse damnable imagined, he had
forbidden, so that they mighte not indeede. But bycause he is
iuste, as al the faithfull beleue, Scriptures teache, and wise-
dome leadeth, he commaundeth vice to be punished, not for
malice, neyther yet for vaine glory, as Veron seemeth to
grounde

ground his dangerous doctrine, for in him are no mundane affections: but by reason he is iust, there shoulde be a hindrance to y quiet living of the good, as affirmeth the Count Castilio.

Hence Christian Princes following the will and commandement of God, do iustly execute the hopelesse wicked, and doe pardon the pitifull penitente, taking all their power and regiment from his power and mercie. For doubtlesse, euen as our redemer is mercifull (as saith the Meritie) to the faithfull and penitent, that through frailtie doe stray, and that endeavour notwithstanding to followe his will to the uttermost of their power, so is he iuste, and punisheth moste terribly them that of malice offende, sin against the holy Ghost, that fall to Apostasie, as Iudas, Simo Magus, Phileus, Himeneus, Demas, Iulius the Apostata, and Sergius Mahomets mate did, with too many others, which after they haue taken vpon the sacred ministry, leaue it, with all those also, that of purpose put off the receiuing of the glorious Gospel, with al holinesse, & newnesse of life, forsaking to vse the deeds of Christianitie, which you may call the fruites of the spirite, for that they be the very same, as saith, hope, charitie, baptisme, loue, peace, pietie, patience, prayer, abstinence, temperance, repentance, mercie, forgiveness, innocencie, chastitie, constancie, virginitie, holy and vndefiled matrimonie, iustice, liberalitie, hospitalitie, preaching, interpreting of the sacred Scriptures, suffering persecution and Martirdome for the truth, wherof you may reade at large in Foxe his two Tomes of the Actes and Monumentes of Englande, ministring of the holy rites of the Church, blessed Sacraments, and doing good deedes, agaynst y which godly works, no mā can procede iustly by law, much lesse affirme or denie, that they being done in faith, do not profit or auayle, through Gods mercie, and not oure deserving, forasmuch as they be good, and by God and man appoynted, rewarded, and blessed: for he sayth, That he that belueth and is baptised, shall be saued: and also, he that giueth to the needie a cuppe of water for his names sake, his reward shal be great

whence pardons and punishments did growe,

The fruites of the spirit.

No good deede left of God rewarded.

Math. 10.
Rom. 2.

The workes
of the flesh.

in Heauen, that is to saye, prayse, honour, and immortallitie to every man that doth good, but vpon the soule of every one that doth euill, indignation, wrath, and anguish. So that it appeareth manifestly hereby, how their punishment shall be cruell, not only in Hell, but also heere (through the appoyntmente of the good Magistrate) that practise to perfoyme the wicked deedes of the flesh, Apostasie, Idolatrie, blasphemie, hypocrisie, sacriledge, treason, tirannie, extortion, conspiracie, rebellion, rape, buggerie, burgharie, murder, thefte, perurie, pride, haughtinesse, insolencie, clipping, washing, counterfeiting of coyne, deceit, couseling, idlenesse, roging, murmuring against Rulers, backbitting, filching, sclander, brawling, scolding, libelling, bytting, enuying, repining, taunting, scoffing, fighting, matining, disdeyne, disobedience, vnnaturalnesse, ingratitude, incest, fornication, adulterie, gluttonie, drunkennesse, dissembling, couetousnesse, vsurie, sloth, witchcraft, bandery, ribauldrie, bankrupting, vnseruisablenesse, & such like, afore mentioned amongst the actuall finnes, whiche are alwayes euill and wicked, and according to the more and the lesse, be to be punished. And therefore oure Redemer teacheth in that Sermon he made vpon the Mount (whiche for oure Soules health, and bodily comfort, surpasseth all the Sermons made vpon the earth) that Not every one that sayth Lord, Lord, shall enter into the Kingdome of Heauen, but he that doth the will of my father which is in Heauen. And his will is, that ye beleue his word, and do thereafter, that is, that we embrace the workes of holynesse afore recited, and forsake and renounce the deedes of wickednesse last repeated. The Apostle to the Thessalonians so instructeth, by all Christians to be receyued. Hence Paule teacheth, that not the hearers of the Lawe, but the doers, they are iustified, which liue according to the spirit, and not according to the flesh. By Marlorat excellently opened, affirming, that our iustification resteth vpon Faith, without the workes of the depraued Lawe of nature, Moses Lawe, or any other whatsoeuer, without a constante Faith in Iesus Christ.

Our Saviours
Sermon made
vpon the
Mount.
Math. 7. 25.
Luke 6. 14.

1. Thess. 4.

Rom. 2. 5.

Sup. Rom.

Christ, but not without the deedes and fruites commanded by
the Law of the Gospell, the Law of the Spirit, and Lawe of
Grace. For as Bullinger diuinely delinereth, the Moral Law
is continuall, and in some part the Iudiciall, but not at all the
Ceremoniall of Moses. And certaine, so farre as the Lawe is
the rule how to liue well and happily, so far as it is the bridle
to stay vs in Gods feare, so farre as it is a picke to wake the
dullnesse of our flesh, so farre as it is giuen to instruct, correct,
and rebuke vs men, so farre I say with him, that it remaineth
still. This Saincte Iames most earnestly affirmeth, saying,
that such as know how to do well, and do it not, are still bound
in their sinne, as if he should say, the Lawe hath rule still ouer
such, for they be not as yet regenerate, bycause they walke still
according to the fleshe, and not according to the Spirit. The
very same Saincte Peter maketh moze playne, for the ryghte
Soules that were saued by water, signifieth Baptisme that
saueth vs, and not the cutting away the foreskinne, Circum-
sition, but the forsaking of euill, a good conscience consenting vnto
Gods will, a liuely and vndoubted faith, budding forth all good
blossoms, and spirituall fruites: for we acknowledge (as Bul-
linger affirmeth) according to Saincte Paule, that we are crea-
ted vnto good woorkes. But so that hereby we may not swell
with pride in our selues, forgetting the merites of Christ, whe-
re we reade in the holy Scriptures that we are iustified by oure
owne woorkes, that oure owne woorkes are called righteous,
that vnto our woorkes is giuen a reward of everlasting life, nor
yet that we growe to presumptuous, secure, and licentious,
when we find that we are iustified only by Faith, that we are
freely ransomed by the free bountie of our redeemer, that hee
once for all pacified the wrath of his father, and brought vs
again to be his deerey beloued Childzen. But that as we be
freely redeemed throught his only goodnesse, without any me-
rite of ours, so we without any compulsion, must sanctifie oure
soules and bodies, walking alwayes in the light of godly con-
uersation, as it is of late very well expessed by Maister Rogers,
but:

Decad. 3. Ser. 8.
Decad. 2. Sermon. 6.
*A Catholike
exposition
vpon two
speciall
pointes.*

Peter. 2. 1.

How our election is made sure.

A conclusion upon the whole drift of this worke.

Captayne Havvkins.

Sir Christopher Hatton.

People worke the punishment.

but most effectually of all, of olde by the holy Apostles themselves. By Peter, who willet that we make our election & calling this way sure, so that we shall never fall, if in Faith we minister vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlynesse, in godlynesse brotherly kindnesse, in brotherly kindnesse loue. Howe farre now they be deceiued, be they neuer so excellent orators, or neuer so cunning Sophisters, and how vnmete to bring by youth, and to instruct the state of the world, haue they neuer so many tongs, or neuer so many Schole boynts, in health, holynesse, obedience, vnitie, laudable qualities, & profitable artes, what office, place, or dignity soeuer they haue, or be they neuer so frantike seruente, as was the murtherer that wounded of late yeares a valiant Captaine, thinking therby to haue slaine a most wortheie and noble Gentleman, nowe of the Quenes Maiesties most honourable priue Counsel: yea or to liue, notwithstanding his highnesse exceeding mercie and great pietie, that cōdemne Gods prouidence, as well ecclesiastical as temporall gouernement in our most royall Maiestie, primate prerogative, & Palatine power in prelates, by his Quenes highnesse giuen in as large manner as euer they were, or the high dignitie of the nobles and estates, Lordly rule, middle meanes, appoynted doctrine, vnitie of seruice, common prayer, Christian discipline, right reason, ordinarie Lawes, dayly decrees, holy worke, iust daedes, healthfull medicine, industrie and diligence of vertuous men: cleauing to vniuersall destinie, without regard of humane vertues, particular sensualitie, without consideration of the diuine graces, or common libertie, without respect of princely power. You may see here in partly as in a glasse, but in the ages following, all the graces at large mentioned in the Epistle, as well by the holy writte, ble of the parts, naturall and morall Philosophie, as by the experience of all well ordered common weales, Counsels, Parliaments, Conuocations, Synodes, Decrees, and excommunications of the primitive Church. And how likely it is, that they should

Ephes.
Colloff 3.
1 Pet. 3.
Solomon
of wisdom
the king of
Quere
they requir-
eth his own
gouvernemēt.

Who

CHAP. XLIII. Of the Preservation

Who ought to rule Youth, and why. A briefe division of the faculties of the braine. And howe that luste and courage is more prone to youth than to age.

Lib. de Senect.
In Symon.
De iuend. valen.
Who oughte
to rule youth



None but the sage persons of perfitte yeres, are meetest to rule, guide, and instructe youth, (as Aristotle, Fulio, Clements Alexandrinus, and Montanus) have y^e heavenly gift, understanding the animal faculties and operation of the braine, with the duties thereof best, as in the two former ventricles saith Silvanus, ap-

The actions
of the reaso-
nable spirite
in mankinde.

prehension, fantasie, imagination, opinion, and common sense: In the middle ventriculo, iudgement, estimation, disposition, and cogitation: In the hinder, memory, science, and calling to me-

more, persuading, ruling the order of the body according to grace, and not according to luste and we. Hence is it that some can invent Arts and make Duties better than others. Hence other some can dispose their wit & knowledge better than must.

Whence that
one excelleth
another, ac-
cording to
the grace gi-
uen them of
God.

Hence likewise some can remember what they have hearde, read, or knowen, very singular wel: but neither deesse, to, or iudge orderly well. But where all these extell (as that is very selborne) there is the Charpe gracious wise witte, and neither blinde, fraimke, nor foolish, as Ochine would haue it.

Serm. 12.

And thus according to the more and the lesse, they are perfect or imperfect answerable to their constitution and beament. Inspira- tion, as in youth through firmness of strength, extreme blide age, and in dissimiliti: but in ripe yeres and heathie state best, by reason of their perfection of temperature and goodly education: and therefore it is excellently well saide of Tullie,

Lib. de Senect.

that Prudence and Wisedome be incident to gracie and ripe yeres: but Rashnesse and folly to youthfull yeres, as partly by experience I know, for the which I praye for grace and mercy.

The Autho:
no Angell.

Psalm. 25.

And as the kingly Prophet Dauid both with me, beseeching the Lorde to forgive the sinnes of his youth, by the Apo- stle also confessed, saying: When I was a childe I didde like a

child, as I am now, and as I shall be.

child, &c. But blessed bee the yeares that bring amendment; Amen. Hence is the reason why such sage persons use and alwayes ought to rule and brydle youth, not only in Schoole, but in Church and Dynastie, as well as in Counsell, Courte & Camp, and youth obediently heare, learne, and follow the. And therefore Moses wel knowing the imperfection of youth, commaundeth all children to honor & obey their fathers & mothers, that their dayes may be long in the lande which the Lord giveth the.

Deut. 20.

Likewise at his departure vpon the Mounte, calling the whole multitude before him, he willett the to obey their Capitaine & Elbers, as by his oration extant in Iosephus booke it appeareth. Salomon also saith, he that spareth correction, spoileth his child. Syrach in like manner counsellath children to heare their fathers iudgement, and do thereafter, that they may be safe. Now what counsell fathers should give their families in these dayes, Tobias words that he taught his only son at that time, is sufficient to teach all the sonnes of the whole world in time to come. My son (saith he) have God in thy thought al the dayes of thy life, and beware, least at any time thou consent vnto sinne: of the my son Morgan not to be forgotte, and the thou shalt neuer do amisse. The very same the twelue Patriarches taught their children, as by their Testamentes extant it appeareth. Finally, S. Iohn the messenger of lighte, & Eagle of brightnesse, as it were in a word includeth all Little children (saith he) let no man deceiue you, for that he doth righteousnesse, is righteous, such as he is righteous: wel knowing he that was instructed by the Schoolmaster of al truth, that lusting & wilful youthes for the most part haue as is aforesaid, and as daily experience proueth, the hie off partes declared: And as the Prophet Daniel, Tullie, and Olorius do affirme, the naturall facultie & operation of the Liver & the vitall of the hart appetite, & laste, ire, courage, & pride, termed of Plato, Seneca, & Cicero, & of Capilio for sensualitie, of the Apostle, Clemens Alexadrius, & al diuine & phisicall, & diuel, surmounting and reasonable vipers as yet in instrumentall operation,

Prou. 13. 24.

Eccle. 30.

Cap. 4.

My helpe

sonne.

Epist. 1. cap. 3.

Ap. 20.

as

Galen de vlt. part.

De cor. 3. vlt. o.

Cap. 4.

Lib. 2. de reg.

Will.

Pedag. lib. 3.

Understand

ding.

riches and goods, another appositions and patrimonie; as the very heires of Iust and p[ro]vidence out of all patent, whereby none both delight alwayes in well doing, noz in using the reasonable minde giuen them of God, by the knowledge of themselves; and beholding his wonderfull workes, to be carefull how to serue Iovey, and loue their Creator, Prince and neigbours.

The Jewes likewise refused it, notwithstanding they were boundenly incorporate and rid from the perpetuall bondage of feare vnder the lawe of Moses, giue vnto him by God himself, and deliuered in many Tables by reason of the hardnesse of their hartes. But because they walked after the will of the flesh, and not after the spirit, the lawe aduailed them not, as Paul testifieth to the Romanes; for they sought their righteousnesse by the ceremoniall and outward workes of the law, which were but shadowes; and not through inward loue and obedience thereto; by faith in the Messiah the Saviour to come, vnto whom all the lawe tended; as the diuine writers at large expounde.

Lastly, such Christians as put their Iustification in creatures, their owne vertues; or in Christs only mercy without regard of his power, that doth terrifie as well as it doth create, and p[ro]uide some that together as well as it giueth, neglecting the diuine graces, Faith, Hope, and Charitie; subiect to the lawe of Grace, for the lawe of Grace if we shall define it, is the league of Gods kind & benivolent kindness towards mankind, as in the sacred word, ancient Doctors, and newe writers is more manifest than the Sonne beames, as to your honours I shall not make it euident. For if kinde, craffe, wile, or flattery, that we may seeke this for euer againe, as I haue shewed, it is a yelousy, enuie, emulation, and other things, if the worshipping of creatures as Idolaters doe, if our owne natural workes without Christs grace, as Pelagians hold, by Saint Augustine confutes; or bare beliefe in his merit, as the Image of a blooding Iane Christs doth, as I haue shewed.

The lawe of Moses continued 1510. yeres.

The lawe of Grace hath remained 1579. yeres.

All that teach or beleue, that the sins of the vvi- ked thing or dead by mā may be remitted, or that mā through his owne power without Christ may obtaine Heauen, or that Christs vvil pardon vices although he containe his law and leane his vvayes, do as much as in them lyeth, destroy all religion, princely rule, and naturall kinde-nesse.

In Epist. ad Rom.
In Enchir.
In Instit.
In Catech.
In Decal.
In loc. com.
Super Math.
In comment.

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without respect of his iustice, as the Originalls beléue, bring
no faith indeede but a mere opinion, as say Erasmus, Caluin,
Beza, Bullinger, Musculus, Marlorat and Gualter, that whiche
bringeth forth no fruite, no victorie ouer Sinne, as ouer many
in these dayes fantastically fanse, as diuerse of the sensuall
Iewes in Saint Iames time affirmed, that counted themselues
Christians, boasting of the Gospell, but neglecting the duties
therof, by him corrected. And the Anabaptistes in Luthers
dayes in Germany at Mounster by Sleidan métioned, and other
into many Christian countries, rebelling, deceiuing, and spoi-
ling al men that they can compass, deuise or get, may iustifie
before the byright Iudge, being such duties afore métioned,
as the flesh fulfilleth, and not such as the spirite worketh.
Howe shall our depraued nature or corrupte manners be
reformed and made meete afore we go hence, for the relecti-
all Throue in the life to come: sit and iudge the twelue Tribes
of Israel: yelde a right accompt for our demeanours at the ge-
nerall iudgement in the time to come: or here liue beneuolently
temperately, and honestly, whiles we liue according to holy
Diuinitie, Kingly policie, and naturall forietie: If once again
Cunning or Learning shall excuse wickednesse: riches force:
flattery and finenesse purchase pardon: highe birth, and noble
place, saluation: or naked faith, without the wedding garment,
acceptation: wherefore then hath Christ suffered his painefull
passion, not to saue vs howeuer we deale, seeing Saint Iohn
saith, that Christ came to saue sinners. God forbidde: Why
then forsotke, to this ende you maye be certaine that we shall
embrace Vertue, and forsake Vice, that we shall thorough
faith in his grace strive, and fighte againste the lusts of the
worlde, flesh, and the Deuil, as Paule telleth us he hath done with
the reste of the holye Fathers, and may walke in all holinesse
and good behauiours, and not to saue sinners, because we sin,
so as Saint Iohn saith: No sinner is hearde of God, but that
through faith in him we shoulde forsake Sinne, and tounne
presumption to him through earnest repentance, and then he saith as
whiche

whiche hate sinnes, for then are we not sinners, although the and obdurate
 Kings and p[ri]ests thereof doe not wholly leave us: These ma-
 ny propositions in Scripture must be distinguished: And so
 nally not they which go forwarde obstinately still in wicked-
 nesse, with the anathor of sinners aduersary the Deuil, are sa-
 ned, but they that do repent & amended, as by the whole discourse
 of Scriptures is approued. Well then go to Habes, and be-
 lieue this for euer, that we be redeemed throughte the free mer-
 cie of God by faith only. For wheresoeuer faith is, faith Cal-
 uin, Bullinger, and Beza, there also it sheweth it selfe by good
 woorkes, because the righteous cannot but worke righteous-
 nesse, the faithful I say cannot but constantly hope, and unsai-
 nably and charitably loue his Christian brother. For he dis-
 begeth not, he enuieeth not, he despiseth not, he deceiveth not,
 as if he hath done so, he repenteth him, intending neuer to do
 so any more, beseeching the Lord to assiste him with his grace.
 And in this sense it is lawet that faith onely iustificeth, but in
 no other, as Erasmus following the faithful and ancient fathers,
 at large declineth in his prologue to the Paraphrase vpon
 Saint Pauls Epistle to the Romanes, and not through other
 treasures, our owne natures, sinister opinions, luste truenti-
 ons, p[ri]eile p[ri]antises, withoute the warrant of the worde of
 God, needlesse ceremonies, traditions, & oblations, although
 suche rites, solabathes, solemne feastes, and holy dayes, that
 serue for the benefite of soule and body, by the contemplation
 and seruice of God, and resting of these bodies and quieting
 of their minds from toochly matters, had from the Apostles,
 primitive Church, Catholike Councils and holy Raitres,
 be still to be obserued and reuerenced according to the state
 & consultation, of things indifferent, as by difference there was
 betwixt the East and the West Church in Anasctus & Pol-
 carpastime may appeare, as Soerates, Bilewell and Foxe doe
 witness. And not, in one waye for al, although bare beleefe, by
 S. Iames vsposed, of S. Augustine disallowed, & by Bullinger
 post alone termed, as some maliciously & ignorantly do affirm

In Catech.
 De Fide.
 Decad. 1. ser. 6.

Howe it is
 said that faith
 only iustificeth
 De fide.
 Ad Petrum.
 Super Psa.
 In serm. de fide.
 De summo bono.

In Eccl. Hist. in
 Apol.
 Contra Ofor.
 Cap. 1. de ciuitate
 dei. 22.
 Decad. 1.
 Sermon. 6.

ged, that none be so bold as to think with the Saduces & familie of Loup, much lesse to reason against y^e excellent dignitie of mans nature, as to suppose that the soule doth dye & perish with the body, or that the worlde runeth at al aduentures, governed by no diuine prouidēce: but that in this life by God we be persecuted, & after in y^e life to come to remain immortal, where vices shal be extremely punished: & vertues boūtifully rewarded.

Hence is the straight path (*Baker*) that leadeth to the heavenly *Ierusalem*, and there is none other, let some lewd lippes of Libertines laboure neuer so muche in the broade waye to the contrary, affirming sinne to serue to saluation in euerye selecte person, as doeth Bernardine Ochine. Oh horrible confusion cleane contrary to all Catholike Religion, aduising all ages aſwel as children earnestly to consider hereof while they haue time, and therewith wisely to weygh the lamentable destruction of the earthly *Ierusalem*, being doubtlesse the senere scourge of God vpon his chosen for sinne, refusall of his word, rebellion, famine, and dissention, as Iosephus writeth, of all Christian children not to be forgotten, for none are to be called the children of Abraham, as saith Paule, but they that doe the deeds of Abraham, as also writeth Gualter.

By the whiche at length it appeareth manifestly, that all men are not to be counted like vicious, vn honest, or vngenerous, notwithstanding our originall ſin in Adam, as ouer many leude and ignorant persons doe, when they be reſproued for their euill life, replying without all blushing, I thanke you for nothing, you I am ſure are good, ſeing there is none as the Scripture ſaith, that doeth not euill, as though the holy Ghost meante there can be none good and acceptable before God, when as it is written for oure rebuke and reproche, that there were ſo many euill, that there were ſo fewe that sought after Vertue, that forſake not ſinne afore ſinne forſake them, not calling for remembrance theſe textes, holwe that there be both dogges and Swine, godly men in all ages that builde vp on the ſound rocke, and vngodly which builde on the ſinking

Two ſpeciall points of chriſt doctrine, that whoſoeuer ſhal deny, doth deſerue moſt horrible torments.

Serm. 3. de elect.

The cauſes of the deſtruction of Ierusalem.

De bello iudeico.

De bello iudeico.

To all those which are in any way bound to the law of God.

sande, wise Virgins with oile in their Lampes, abundance of grace: and the foolish without, void of all goodnesse; putting no difference betwene the best liuers & the worst, the good doers and the badde, faithfull and vnfaithfull, wise and foolish, obedient and disobedient, lerned and vnlerned, temperate and vntemperate, iust & vniust, sicke & healthie, long liued & short.

Why the
Autho: sup-
poseth that
the cuill doth
maintaine
this opinion.

What no
State can per-
mit that bea-
reth rule.

A godly dispo-
sed Peere.
Diuers chari-
table deedes
done of late
in our refoz-
med State as
wel as of old
time.
A charitable
Knight.
A noble deed
of late done
by a Doctour
of Physicke.

To this end I do take it that they maintain such folly, such equality, that they themselves (be they neuer so diuelish, rebel-
lions, traitterous, blasphemous, fleshy, irreligious, conetous,
fornicators, drunkards, adulterers, extortioners, vsurers, mur-
therers, theues, harlots, bribers, bankruptes, pollers, decei-
uers, &c.) might no more be corrected, punished, and disgraced,
than the most faithfull, most honest, most iuste, most wise,
most learned, most trustie, most valiant, most liberall, most
merciful, most pitiful, most holy, most Catholike, to which absur-
dities no heathnish State can permit in *India*, *Tartaria*, and *Bar-
baria*, much lesse a perdurable common weale of Gods owne
foundation suffer or allow a christian regiment of new borne
babes: when as we see dayly both by testimony, reason and ex-
perience, that by vertue and godly meanes the Church & peo-
ple of God flourish & prosper, bycause Gods grace is amongst
them, but by vice & lacke of Charitie overwelmed & brought
to naught, by reason the wicked spirite hathe rule over them.
And therfore what are they of any godly mind, christiabeliefe,
or persite vnderstanding, that doe not highly commend, ad-
uance, and extoll the godly charitable deeds & noble acte of late
daies perfozmed in *Warwicke* by the mightie Erle of *Leicester*,
in founding of an Hospitall with al other appurtenances, to y
use of 12. persons (mained captaines) for euer, and a preacher,
with 300. markes & above yerely, besides other provision for
their maintenance: with those buildings at *Bath* and *Buckton* re-
erected by his hono: for y poore. And that likewise vpon *Long
Melforde Green* builded by sir William Cordall, with that also
besides *Greenwich*, & the reedifying of *Gunwell* & *Caius Col-
lege* in *Cambridge*, with a worthy parcel of land thereto added:
besides many others in diuers places in our daies aswell as of
olde

old accomplished, here omitted, because y^e the charitable deeds
of the old fathers of this lande you shall finde notably wel no-
ted in the antiquities, and sundry verie well expessed in that
booke entituled a Defence of the Ecclesiasticall Regiment in
England. Now who hauing any reason, learning, or experience
in Philosophie, Whisicke, or Diuinitie, can thinke, esteeme, or
account al Christians to be of one godly dispositiō, of one na-
tural inclination, of one temperature of body, of one health in
the parts, of one acceptation before God & men: to be short, of
one wit, strength, stature, fauour, length of life, &c. none as I
iudge. The which life that it may be lengthned, strengthened,
& shortned, as the manners may be mended or depraued by edu-
cation, & the calling honozed or disgrated by mans aide, wile-
dom, & industry, contrary to y^e opinion of diuers vnskillful, in y^e
other ages shall be at large proued, because y^e in my discourse
of growing & liuing things I haue made but two or thre ar-
guments with other bycfe examples, affirming that the life
of man may be prolonged, as by the thre deeds, naturall, acci- ends
dental, & diuine p^rescience, is of the learned deliuered. These
instructions then for youth, and whatsoeuer for the elder sozte,
be they neuer so simple (that aduanceth vertue, and suppresseth
vice, preferreth the fruites of the faithfull spirite, & condemneth
the works of wicked flesh, planteth truth & supplanteth fal-
shood, condemneth flattery & uttereth the veritie, yeldeth know-
lege & suppresseth ignorance, assisteth the state and procureth
quietnesse, mainteineth health & defendeth frō sickness, bani-
sheth libertie & teacheth the duty for soule & body, according to
the Catholike vni^te) who so condemneth, enuieth, defameth,
or misliketh, because it is in our owntong, to y^e vse of y^e meane
learned, as for the best scholers, as some do our workes
of the Bathes, that haue neither wit nor wil to wey y^e weight
of our wordes, written neither for glory nor gaine, but for the
common weale, muche lesse to amend thē or incourage others,
there is no hope of religion, holinesse, wisdom, loue, learning,
or obedience to be found in them.

None dis-
praise vertus
ous diligence
but the idle
suggardes.

R.ij.

Why

CHAP. XLV.

Why the Author hath touched so many matters in briefe in this first booke, that at large shall be handled in the other five. Of the vnknitting of *Gordius* knot. That no benefite is equall to health, long life, and a good name. Vpon what foundation the Author buildeth, and of his plainenesse and briefnesse. And how onely the wise and godly regarde Vertue and Knowledge, but the foolish and wicked, neither.

The reason
of standing
vpon this
last section.



I haue bin the longer and the more earnest in this lastte parte of this worke, because I would not onely (if I coulde) grub vp al wickednesse by the roote, leaste I mighte not lue to finishe the other, or be discoraged to take paines without thanks or benefite, but also to the vitermoste of my small power presently sowe, graffe, and strew the rootes, seedes, and plants, of all vertue, true religion, due obedience, and perfitte health, in al childzen.

What the
vnknitting of
Gordius knot
did signifie.
Lib. 3.

Will aboue
Reason.

Here louing Babes you haue the first weathe of *Gordius* knot vnknit, which the most valiant Conquerour with al his puillaince could not vnfolde, but was faine to cut it, to allude vnto that Oracle, as writeth Quintus Curtius, because his haughty courage and outragious lust would not yelde to orderly reason: whereby no doubt you may obtaine a greater Empire of immortallitie and euerlasting glozy (in subduing your own vaine affections, preserving youre perfitte partes, and ordering all your trades in faith, which is the victorie ouer sinne, according to the will of God, obedience of your owne Prince, and profite of your native countrie, as Tullie in the lastte parte of *Scipios* became deliuereth), thā if ye obtained ten strange trāstorie conquests of great Alexander. Howbeit Scanderbergs prowesse and victories against the common enemy of al Chriſtendome who can passe ouer in silence without comendation.

And

in Comment.

And truly what availeth (I pray you) only for lust & ambition, and not for the proceeding of the glorious gospel and freedom of Christians. A manne to winne all the wide worlde, Luke. 11. and to lose his owne selfe: as Alexander did in *Babilon*, before he had reigned full seauen yeares: or yet his Tombe of golde: and too magnificet buriall at Alexandria by Diodorus Siculus so excellently described: not regarding the words of Demiphon his Diuiner, or Magos, nor the Chaldean Prophetes, or rather Mathematicke and Gymnosophists also, as by them is testified in the places before alleaged.

And what benefite is equall to health of bodie and soule, a good and godly name, and long life, to him who children well brought up in al godlinesse and conuenient qualittes.

Whys ye see is the foundation that the wisest haue laide, & that I do thinke good to folowe in this fraille age, and to build vpon for the preservation of body and minde in all ages, whiche if any other had rather to haue framed in any other sort, every man in Gods name hath his owne gift according to the measure of graces mentioned given vnto them. And they may do as they please, for my parte, I haue (as he that tinneth vpon his practise by lawfull grace of the Vniuersitie, and hath no other maintenance but (it for) these one and twentie yeeres) yielded mine indeuor in a forme neuer before so fashioned, as time & abilitie would serue me, how the healthy body not only of infanties are at large to be preserved; and the affections guided, but also of all other in a brieffe, if it be effectually considered, in diuers and sundry places of forreine soile, as well as in our own: for any thing that I can note to the far worse, and that hath more neede of godlinesse, ayde, furtherance, and increase of honestie, longeuertie, and due obedience throughte wholesome regiment, severe punishment, and spirituall life, the deprauing, diminishing and abolishing of Vertue throughte bad custome, sinister opinions, losse libertie, slacke exeration, euil example, or too precise impositions. For what availeth the confessing of the Scriptures & obedience due to Princes,

the authority of the high Court of Parliament, the Quenes
highness to be supreme govt nor: And in causes Ecclesiasti-
call as Wempeyall, the appointing of high dignities, degrees &
offices in both callings, if not withstanding but proceedings be
contemned or not followed. And therefore for the duetie I owe
to God & your Maestie, I do demerit more mite to write ac-
cording to the knowe of my minde; of nature, and of my
Country the possibilities (as for the minde, God be thanked,
of all the contrary) a plaine doctrine, righte usage, and orderly
meane, though holsome lawes, profitable & needful to be kept
given of al good lawes, and substantiall chiezen, than at wiede
mannon, by intention, for all happe, by changeable chaunce,
like brainlesse people, desperate folke, & whether blowne Cocke,
without the scope of glasse reason, certainty of government,
cheefe order, to treade outisally this our present pilgrimage,
upon whom the ends of the world are come, as Rogers rightly
insinuate: In his booke of the second coming of Christ: let
the Citizens and Citizens never to warre with Tullie to Platos
revolution, and lawes libertie to their licentious liking.

*Edmo. Plac.
In sum, Scipionis.*

Oh gracelesse libertines the decay of nations. Oh willfull
folke and wils the ruine of al estates. Oh cursed Hypocrisie,
popularitie and flattery, the wellying of al schismes, heresies,
and outrages. Let all the vntypet in nature lose, the igno-
rant or careless of Gods commandments blessed regiment,
with the talhens of the Scriptures, and not the followers, of
Athanafius so sharply rebuked, neuer so colourably, scholerly,
or impudently utter & contrary: howbeit to say the truth of this
age, by the iudgement of moche travellers, as well as by mine
owne experience in so many countreies as well as ouer all our
own: there is no Realitie in al Christendom, where godlinesse
is more declared, youth better instructed, the people so honest
life more comended, the inhabitants more welthier maintained,
or the common quietnes in peace and vntill better preserved
than here with vs, God be praised; the Quenes highness
magnified, and the sacred Councill honored, and alwayes for

*In Prefat. ad fa.
Scip.*

his truth sake conserue it, & t^h to the example of all Nations.
For we count that no diuinitie, but rather Dimelishnesse: no
reason, but vanitie: no policie, but penitnesse: that that abate^{rashnes}
teth the feare of God, that that emboldeneth disobedience, that
that mainteineth the libertie.

Nowe who so is wise I saue with the Prophet Osee shall ^{cap. 4.}
vnderstande these things, and he that is right instructed will
regarde them: for the wayes of the Lorde are righteous, such
as he godly will walke in them; as for the wicked they shall
stumble therein.

But Wisedome (saith Salomon) shall not enter into a ^{Eccle. 1.} ^{wis}
Red soule, nor dwell in the body that is subiecte to sinne. And
therefore my Babes, if you wil attaine the fauour of God, if
you wil attaine perpetuall pleasure, if you will attaine as Sa-
lomon did, Wisedome, feare the Lorde, follow Vertue, obey
the Prince, honour your parentes, serue your Maisters, loue
your pokesfellows, embrace counsell, and cherish your neigh-
bour, and then all things shall goe well with you.

CHARXLV.

To whom the Author submittech all his trauels. The duty
of Diuines: promisse made at their consecration: and of
their liuings: with the maner of their liues: & of Symony.

Hus to come to an end of this firste age, & abridgement
to the rest, which is the cause not onely of the long sen-
tences, often parenthesis, and strage maner of writing,
but also of the intricate speches, diuersitie of digressions, and
rude stile, most humbly submitting al these simple indenours
of diuine Whicke & politike discourses, taken in hande for the
vniuersall benefite, according to my natural duety and allegi-
anite, to the appointment of oure onely redoubted Maie-
tie, whose auctoritie and direction is the euerglasting worde
of God (by the high sessions of Parliament) to the considera-
tion

The best, the
wisest, and
the most con-
science al truth

tion of the moste flourishing Councellores and high Commis-
sioners, and to the Reverende and Religious Ministers. But the or-
der, order, maintenance, and Discipline of the Church to
our chiefe Bishops, reverende Pastors, and deuoute Di-
uines, saith Caluin, euen suche as haue not their zealous lips
battered with the greedy desire of too many benefices, pur-
chase of Lordships, and taking of Leases, nor in other de-
lightes and cares of the worlde and the flesh, vaine fantasies,
more affectiones, busied and clogged. Because the Scrip-
ture saith, that the cares of this worlde do choke the word, and
maketh it fruitles. And Saint Paule telleth Timothie, that
warriors be intangled themselves with no worldly businesse,
by reason that they may be alwayes ready, like valiant Soul-
diers to sette their Capitaine vnder whom they be appointed:
but rather fully affectioned, as in the holy Writ is willed, in
the state of battle appointed, in the articles of Religion
published, & in the Instructions commanded, & in the Booke of
Common prayer belivered, of many too new, & too precise,
aswel as too old and peuissh, neglected & disobeyed, being highe-
time to looke there vnto more severely, and to sette forth liuely
faith, due obediēce, godly feare furnished with Christiā deeds,
and no dead faith, presumptuous or vehement opinion, after
euery fickle and common mans imagination. For what godly
man will account that but a bad beleefe, A tree to be helwen
downe that bringeth forth no good fruite: A subiect unworthy
of his libertie that consenteth to the lawes of his soueraigne, &
that preferreth his own fanctie for faith, his liking for lawes,
and his wilful opinion for religion: not regarding how Paule,
Basil and Bullinger, do define Faith, and how it is to be taken
to be the victory ouer Satan, Sin a Hell, ouer the worlde, flesh
and the Deuill, ouer presumption, disobedience & contention, as
is afore said. And so of all ministers, Pastors, and Teachers
to be belivered, according to the lawes and decrees put forth by
our Sauerour, & as in the holy Scriptures is handled, and as in
expositions vpon 5 Chapters read in y Church put forth by
reuerend

De conf. fidei.

Math. 13.

2 Eph. 2.

What works
do declare
the duties of
Diuines.

Eph. 2. Elizabeth.

reuerende Father in God Doctor Cowper Bishop of Lincolne is learnedlye and Catholically deliuered, to the end that the Spirite maye rule, and the flesh be subdued: that Truth may appeare, and Errours be eschued: that Vertue may be embraced, and Vice expelled: that Unitie may be maintayned, and Sedition auoyded: that one Doctrine and Ministration ouer al be vsed and al others (besides the Catholike Lawe stablished) abolished. Hence ariseth the function of the Clergie, and not for soueraigntie, Monarchie, Temporal dominion, pompe, glorie, honours, riches, pleasures, ease. As I did verie well perceiue not long ago at the consecration, I saw at Lambeth to be saythfully promised, by them that to that highe and godly office were elected. And as by the holy Writ, testimonie of the antiente Fathers, and newe Writers, and in the Imposition of hands at the Ordering of Deacons, and Ministers, dayly is approued.

Gregorius Naz.
De stat. Epif.

Aa. 13.
Titus. 1.
Timoth. 3.
1. Cor. 4.
Lampridius in vita
Alexandri Sep-
timi.
Chrysostome super
Matth. 23.
Decret. 4.
In confes. Car. 12.
Bulling. lib. de Infr.
Episcop.
Cul. in Infr.
Par. 31.
Math. 10.
Rom. 5.
Galath. 6.
1. Time

And yet in al this my Discourse I would not that any should thinke, but that he that attendeth on the Altar, ought to liue by the Altar: but that he that delinereth Spirituall wisdom ought to haue Temporal hono: but that he that traueleth for the benefit of others ought to haue profit himself: and that euery reuerend Pasto: lerned Preacher, & godly Minister is worthy of that to his Sea & Benefice apperteineth, be it Tithes or Lordship, with al reuerence, being by law theirs in soe simple as well as any possessions of the Nobilitie, Gentilitie, or Commons: and especially those that serue God, Prince, and Countrey, Holily, Justly, and Dutifully: that distribute the Heauenly sode for Soule and Bodie, & that kepe good hospitalitie, with a life giuen wholly spirituall. Although whiles we liue in the flesh, the Motions, Pricks, or griefes thereof will be moze or lesse dayly. Doubtlesse the contrarie dealings be a great let to the proceeding forwards of the glorious Gospel and heauely decrees of your blessed Maestie, as finallie in the feare of God, and my loyall dutie, I dare affirme, I hope in this time, as Paule without distrust did in his dayes, to

in Epist.

Of the preservation

Titus and Timothie. By worthy Erasmus excellently opened in his Paraphrases, which in all churches are meter in my minde to be red, than euery single scholars opinion to be preached, as in the woordes following shall be shewed, and whereof both the good and the bad groweth, to the ende that their light maye so shine before men, that other seeing their good woordes upon earth, they maye glorifye God which is in heauen. And that the chaffe may be sifted from the wheate, and that suche as haue bin and be spotted with notozious crimes and precise practises, how wel so euer they be learned, spoken or friended, be not permitted either in the ministerie, or ecclesiasticall communion, nor to teache any where. Neyther anye craftesman, Bankrupte, makeshifte, ladde, or lewde disposed persons. And that also euerye age as well as youth maye learne sound doctrine together wpyth the example of vertuous liuing, in too manye places too soze decayed. For as the sayde Saint Paule sayeth, they be the children of G D D, whyche be led with the spirite of G D D, and they whyche be the children of G D D, doubtlesse be furnished wpyth godlye vertues.

Well then, this is the conclusion, and a signe for euery certaine, that where godlye vertues in Christian children be wanting, there is no right sayth, no victorie ouer sinne, no following of holy religion, as in the Prologue to the Paraphrase of Erasmus vpon the Epistle to the Romaines righte godly and cunningly is handeled, prate they neuer so fast, run they to Sermons neuer so ofte, gadde they neuer so vsuallye to the Church, haue they the worde about theyr houses neuer so garnished, or the Bible neuer so often in their hands, as the Pharisses hadde, and suche other Hipocrites, all is but counterfayting, vnlesse they doe so, and therewpyth liue godlye, iustlye, and quietly. For of perfitte sayth, of right religion, of the feare of G D D, of due obedience, all godlinesse, vnitye, loue, equitie, iustice, innocencie, seruisablenesse, staynednesse, temperance, and whatsoeuer is good groweth, and

Math. 23. 5.

Mat. 3.
Luke. 3.Learning and
authoritie to
lewde men,
cause of lewd
nesse.
Rom. 8.How to
know an Hipocrite.No doctrine
to the igno-
raunt auayl-
able without
deedes.

no wickednesse, nor suche horrible Simony, as too manye
 ble, nor composition betwene diuynes themselves vpon relig-
 nations, in most countries cried out vpon, and forbidden by al
 such godly gouernors as our maiestie is: not only befoze Chri-
 stes comming amongst the Israelits, as in the old Testament
 appeareth, but also sithence of them of the p̄matieue Church,
 vntyl couetousnesse bare the sway, and that sinnes were pro-
 mised to be satisfied for siluer by euery parasite pardonor, by
 our soueraigne (G D D be thanked) through all his dominions
 for ever banished and disannulled, bycause diuinitie, reason &
 experience haue taught to condemne it. And therfore Pastors,
 Preachers and ministers of righteousnesse, each where maye
 not forget to requyre for all such calamities. P̄yther at other
 to remember, that for as much as we haue the most certayne
 and vndoubted truth, so in all verity and sinceritie of life must
 we walke, and the professing, preaching, visiting, and teaching
 the glorious Gospell to all Creatures according to the diuine
 lawes: for al kinds of estates and professions are to yeld ther-
 vnto, as the Prophets, Apostles, Martirs, confessozs, and Ca-
 tholike Doctors haue done in times past, and as they doe at
 this present, chosing such places of Scripture as make most a-
 gainst such wickednes as then & there raigneth, according to y
 Methode by Erasmus, Melancton, Hipperius, and Hemingius
 deliuered, wherat none ought to be offended, although the let-
 ter word for word doth not expresse y same, forseeing that vn-
 charitably they fall not to rayling, nor plausibly to lul anye in
 theyr lewde liuing: for that slye and wilpe way of wresting the
 Scriptures to mens manners like a rule of lead, (bycause they
 saw them vnwilling to embrace the truth, that at the leaste by
 some meanes they might agree together) is hateful nowe, as it
 was of old to al the godly.

Simony to
 common yet
 with them y
 seeme to be
 earnest pro-
 fessozs of the
 word.

The word of
 God.

All estates &
 artes are to
 recide vnto
 the word of
 God.

De concio. nat.

S. ij.

Chap.

CHAP. XLVI.

What foode and doctrine the Apostles deliuered: and in what the summe of the Scripture doth consist, and who only, after *Augustine*, shall possesse the kingdome of Heauen.

John 21.



Dist. 33. 8. 3

Decad. 5. Serm. 3.
fol. 890. 240.

Too many
Patrones
make mercha-
ntise of their
Benefices as
well as some
Diuines.

In fine, Louest thou me (sayth our Sauoure too Peter) then feede my sheepe; se that they be sounde and kept from corrupt pastures; feede my lambes, in byles; feed yong and olde. Which sheweth and setteth forth his pastorall cure, and not a Monarchie, as Nicholas Okam, & Bullinger writeth, besides infinite

others: for the Church hath not the power of the sword, but spiritually, and therfore Christ bad Peter put it vp.

But howe shall they feede, when suche as be most woorthye for life & doctrine, for siluer by Simon (el Benefice be put back: and the vnwoorthy by Magus the Merchaunt made of?

In fine (Christian babes) this is the blessed food and spirituall milke wherewith the holy Apostles fedde the Christian flocke, and wherewppon Peter sayeth all the blessed Gospell dependeth, the gladd tidings consisteth, namely that Christ hath suffered for vs in flesh, that we should die with him fro the workes and lustes thereof, and shoulde liue and walke in the workes of the Spirit, both afoze mentioned, by Marlorat largely and learnedly expessed.

And therfore Saint Augustine willetth all childezen that be christned, to hold this for a certainty, and to doubt nothing thereof, that is, that all those that are baptised in the Catholike or vniuersall Church, shall not come to euermourning life: but those only who after their Baptisme liue vertuously, that

An vndoub-
ted and wolle
Catholike
Conclusion.

is to wit, such as haue restrained vice and the corruption of
the flesh: for enen as neyther Infidels, nor Heretickes, nor
Scismatickes shall attaine the kingdome of heauen, no more
can sinfull Catholikes (disobedient persons) haue anye portion
therein.

Hitherto (moste excellent Soueraigne) for the firste age at
large, and in briefe for the rest of the maintenance of Body and
Soule, vntill God will farther, Naturallie, Ciuilly and Re-
ligiously, according to the measure of the gifts of the Godhead,
Heauenly, Humaine, Diuine, and Kingly, following and
vssing Nature, condemning Disobedience, confuting Errors,
banishing Libertines, and directing Christians, in all Health,
Wisdom, and Godlinesse: in the continuall feare, and
seruice of G D D: in Love, Obedience and Due tie to their
Princke, to your Highnesse: and in ordyning their Bodies, Min-
des, and Deedes in a Lawfull meane: because that such Chil-
dren as be only of the Catholike Faith, that keep Gods pre-
ceptes, the liuing Lorde liketh, holy Princes aduance, and
godly Rulers do chearish. For it is they, and not daunderous
Libellores of Christian Princes, Gods Presidents, that in the
newe Ierusalem shal be celestiall Citizens, where is such Joy
prepared for all the elect, the Faithfull, Obediente, and hum-
ble Spited, as neyther Tongue can expresse, Wit conceiue,
or Pen prescribe. Vnto the which Earthly happinesse & Hea-
uenly blessednesse, God the Father bring vs, God the Sonne
guide vs, and G D D the holy Ghost bring vs. To the which
Almightie, Everlasting, Immensible, and only wise God,
before all, aboue all, and in all, be all laude, ho-
noure, glorie, dominion, and Maiestie,
for ever and ever.

AMEN.

FINIS.

A Table containing the Summaries

of the Chapter set forth in

this booke.

VVhat vvriters ought to consider, and
vvhenfore the Author hath made
this vvork. Chap. 1.

Hovv the Nurse must be chosen, and vvhat
is best. Chap. 2.

Of the age, fauour, and manners of the
Nurse. Chap. 3.

Hovv to know the temperature of the Nurse
and milke. Chap. 4.

VVhy Nurses are to be changed, howe vvill
men vvey of vvriters: that Monarkes haue
bin married by Nurses, and Princes by euill
parents deprauid. Chap. 5.

Of the best Milk, and vvhat Teates be good,
and vvhat be the worst, and vvhat the
childe, and that doe cause it to be vnuis-
Chap. 6.

VWhat pleasure children haue in Musicke, &
of vvhat force it is to alter affections, and
hovv the Nurse must rule her passions, & af-
ter vvhat sort lust must be depressed. Chap. 7.

The definition & distinction of Temperance,
and of the profit and commendation thereof
of, vvith the commoditie that groweth of
keeping the fasting dayes, and vvho hath
bin alvvayes commended: Of the Theologi-
call and humane graces, that of the husband
as vvell as of the vvife are to be vveyghed
and considered, vvith the benefit of pray-
er. Chap. 8.

In vvhat aire exercise should be of the force
thereof: vvich is beste, and hovv to know
it. Chap. 9.

VWhat exercise, trades, labours, artes, and
pastimes be good, meete, and profitable, not
onely for Nurses, but also for many others.
Chap. 10.

A distinction of the foure parts of Musicke, &
vvhat kind of dauncing is tollerable. Hovv
vvomen ought to be careful in their beha-
viour: The benefit of exercise, vvith the
beste time to vse it. Chap. 11.

VVhat meates ingender euill iuyce, vvith an
Argument thereof. Chap. 12.

Of the regard that Nurses must haue to their
feeding. Chap. 13.

VVhat meates are most vsually eaten ouer al
England, and vvich be best not onely for

Nurses and children, but also for al others.

Hovv vvary Nurses must be in taking of me-
dicines, that they marre not themselves and
the child, and vvhat causes of euill
practitioners. Chap. 14.

VVhat meates and medicines they be that in
his neede the Nurse may vse safely, to kepe
his solible, or any others, and also to bind.
Chap. 15.

Of the kindnesse and love, that should be in a
Nurse, and of the requiring thereof: A sup-
position of the often times that the Nurse
vvill ene the childe and the mother doeth a
vvill. Chap. 16.

Of the Babe, vvhat is borne, and vvhat with the
things natural, and vvhat they be: **VV**hat
kind of vvomen should be vvith the sick-
ly vvife, at hir dangerous travell. The be-
nefit that some fathers get by their childre
trying at the byrth. Hovv the infant new
borne is to be handled of the Midvvife: &
vvhat Bath is good for it. Chap. 17.

VVhat deuises some dames vse for looking
of their broode: Of the abuse that old Pri-
ests had in Christning, & vvherin Baptisme
consisteth, and hovve death cometh: Of
the vvorthinesse of children, vvith a brie-
uention made hovv they be provided for:
The causes (as some thinke) vvhy thinges
be to deere in these dayes. Chap. 18.

That the child must onely sucke vntill his for-
mer teeth appeare: The office of them; and
at vvhat time they commonly come, vvith
the number & forme that be required. And
hovve the decrease of the teeth sheweth
that the vvorld dravveth hastily to an end.
Chap. 19.

Hovv often infants should sucke, vvhat heed-
fulnesse should be in the Nurse, and vvorable
as the parentes meane to haue them tray-
ned: And hovve for lacke of cleane kee-
ping of the Babe Galen espied the vnquiet-
nesse therof. Chap. 20.

At vvhat time the child may be vveaned, and
vvich ought to sucke longest: of the duety
of the Nobilitie and Gentility: The regard
that must be hadde asvvell in the Nursing of
men.

Chap. 21.

Chap. 22.

THE TABLE

then children and women kinde, and what
Bookes do expresse the same: A comment
lation of good women: Chap. 23.
Of the manner how to make the best papper,
of the vse and abuse thereof, and howe the
meane dyet is beste: Chap. 24.
Vvhere infants should sleepe or rest, & vvhhat
commoditie is in a Cradle: The discom-
moditie of vvhemen smoking: Immediately af-
ter the child hath satisfied himselfe: Of the
benefite of sleepe, vvvith the cause thereof:
And howe Aristotle was therein deceived.
Chap. 25.
The length of sleepe for infants argued, how
many vvayes sleepe is furthered, that the
Nurse in hir sleepe ought not to be disqui-
eted: The forme of laying the child in the cra-
dle: of the considerations that must be had,
of placing the light in the chamber vvvith
the Babe: Of taking vp thereof, and of the
regard of his long standing. Chap. 26.
Vvhat nourishment is best from time to time
for the child: That the infant vpon the soe-
daine ought not to be vveaned: Of the diet
that Montanus appoynted the French Kings
children. Chap. 27.
Vvhat the vvord Dyet doth comprehend:
The regard that should be had to children
vvhen they enter into yeares of perseue-
rance: Vvhat very Nobilitie is, and how
it springeth and decayeth: Vvhat Christian
children should consider according to their
profession. Chap. 28.
At vvhhat time the Babe shall begin to be in-
structed, and after vvhhat manner: How the
Theological or diuine graces are before al-
other to be first planted. Chap. 29.
Vvhat regard muste be had to such as keepe
the company of youth: Of the abuse of sud-
dry parentes: and of lawes made as vvell
for them, as for children. Chap. 30.
The great cost that the common vvealth is at
dayly in releeuing the poore: Of the number
of them that are yearly executed. Chap. 31.
Of the definition of Sin, vvvith the definition
and deuision of suche as are called mortall
or deadly sinnes. Chap. 32.
In vvhhat place Babes shal sport them: How
prouident Bishops should be in placing &
displacing of Scholemasters: That Tutors
ought to haue the knowlege of the Diuine
like parte of Phisicke: Of the temperature
of the spring, and howe it agreeth beste
vvith children. Chap. 33.
Howe the best Philosophers define Vertue:
Of the agreement betweene Diuinitie,

Philosophie, and Phisicke: Vvhat the
most liuerties spring, & their neede. Chap. 34.
At vvhhat time infants should begin to learne,
and vvhhat properties and qualities mighte
to be in a Tutor, and vvhhat Duties he
should teach the firstling: A briefe note of
the doctrine that in the vniuersity shal be
taught shall followe: vvvith diuine other
things vvorth the noting. Chap. 35.
At vvhhat time shal vvild children be ex-
ercised: and vvhhat pastimes bee interest for
Gentilitie: And vvhhat labours and trades
be beste for the Communitie, so as to de-
vveell roagishnesse, as yelcheffe of the four-
shewe of good children, and howe soone
Strangers make theirs gentler thinge: Of
the spende regarde that vvould be had to
Schooles and Scholers of Englands and Ire-
lands, as vvell for the ones multitude that is
in the one, as the other fewe number that is
in the other. Chap. 36.
Of Tullies deuision of duties both natural
and moral, and howe they ought to be regarded:
The antiquitie, formalitie, and decentnesse
of apparell, in sorte handled to the praise
and dispraise thereof. Chap. 37.
A confutation of suche as appoynt no natural
end or godly election: Of the care that Ru-
lers should haue to holy Religion: The fol-
lie of such as haue taught perhte pleasure to
be a let to Vertue: a description of the best
constitucion. Chap. 38.
The Stoykes diuersly reprehended: Of oure
deprauing both by custome and by nature:
Vvhat force the temperature is of to alter
as vvell the body as the minde: Of the con-
demnation of certain sects of Philosophers:
Vvnicuersal Destiny condemned: Predestina-
tion briefly declared. Chap. 39.
A declaration of certaine conceited fellowes
vvilde of reason or Art, vvich iudge of the
mediate graces, not as thei ought, nor yet of
the immediate: Of the vvickednesse of Li-
bertines, & of the speedy redresse that must
be had: Machuels discourses to his prince to
be abandoned: a repetition of thinges go-
ing afore in a Christian societie to be re-
membred. Chap. 40.
The familie of Loue to be apprehended: of
the vntie that ought to be in government:
Vvhat the vvay Faith is obtained: How
means and miracles differ: of the confutation
of diuers heresies: Vvhat hurt doth growe
of too too costly apparell: Pauls opinion
concerning the vvrighteous, and vvhay it is
layd dovvne. Chap. 41.
Vvherein

THE TABLE.

Wherein a good comfession yeale consisteth:
and howe the Gentiles are yet as Christi-
ans had allurements and meates to drawe
men therunto: A question why Christ suf-
fered: What God is no lesse than his
mercifull: How Princes take their regimēt
from God: in that they punish the euill, &
aduaunce the good: The fruites of the Spirit
declared: The wvorkes of the fleshe descri-
phered: Ome Sauours Sermon vppon the
mount touched: That the Morall lawe is
continall, and in some parte the Iudiciall,
but not at all the Ceremoniall: Howe all
men be created to do good wvorkes: A brief
conclusion vppon the drift of thys whole
wvork: That euery Countrey is to liue
within the limites of their owne lawes.
Chap. 41. wvith 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42.
VWho oughte to rule Youth, and why: A
briefe descriptio of the faculties of the braine:
And howe that luste and courage is more

prone to Youth than Age. Chap. 43.
The power of the soule defined: Adam fall
declared: The Iewes of Israell's losse,
marry making the lawe of Moses: VVh
marry manye, whether be Christians:
Officers charitable deede done of late, as
well as of olde: The difference that is be-
twene them this fauoure Verities and the
that liue in vice, although the y-botte pro-
fesse Chritie, and be called Christians. Chap. 44.
To whom the Author submitteth all his tra-
uels: The duty of Ministers: Promise made at
their consecration, & of their liuings, wvith
the manner of theyr liues: And of Simony.
Chap. 45. wvith 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45.
VWhat foode and doctrine the Apostles deli-
uered: And in what the Sum of the Scrip-
ture doeth consist: And vwho onely after
Saint Augustine shal possesse the Kingdome
of Heauen. Chap. 46. wvith 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46.

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